

also the God *Tellumo*, who was reckoned the same with *Pluto*, for the lower Hemisphere; lastly *Ops* and *Tellus*, *Vesta*, *Bona Dea*, *Cybele*, the Great Mother, were also other Names given to the Earth.

*Macrobius*, in *St. Augustine's* Book of the City of God, accounts for these different Names, and explains the Mystery of them. They believe, says he, that *Tellus* is "the same with the Goddess *Ops*, *ab opera*, because she is improved by Labour; the Great Mother, because she produces Aliments; *Proserpine*, because the Corns spring out of her Womb; *Vesta*, because she is cloathed with Herbs and Turf: Thus it is they reduce several Goddesses to this one, and not without Foundation." She is also called, says the same Author, the Mother of the Gods: The Drum, which is given her, figures the Globe of the Earth; the Turrets, which she wears upon her Head, represent her Cities; the Seats, with which she is surrounded, denote that she alone, while all Things are in Motion about her, remains fixed and immoveable. The Eunuch Priests who serve her point out, that no more is needful for obtaining Grains and Seeds, but to cultivate the Earth, because all is to be found in her Womb. Their tossing and tumbling one another before her, is to shew these who cultivate the Earth are not to be idle, since they have always something to do. The Sound of Cymbals denotes the Noise that the Utensils of Agriculture make; and they are of Brass, because these Utensils of old were made of that Metal, before Iron was found out. The Lion unchained and tame represents, that there is no Ground so wild and barren, but may be subdued and cultivated. For her Contemporaries, see *Juno*, *Jupiter*, *Pluto* and *Neptune*.

Q. How came *Risus* to be made a God?

A. *Plutarch*, in his *Lycurgus*, informs us, that *Lycurgus* put *Risus*, Laughter, into the Number of the Gods. *Pausanias* calls him *Γέλας Θεός*, and says, that some People in *Thessaly* celebrated his Festival with Gaiety perfectly suitable to this God.

Q. How was *Ridiculus* made a God?

A. The God *Ridiculus* derived his Original from a Panic Fear, with which *Hannibal* was struck when he



## 228. *History of the Gods, Goddesses, &c.*

was advancing to besiege *Rome*, a Terror with which said they, the Gods Protectors of *Rome* had smote him; and to eternize the Memory of this Event, which obliged the *Carthaginian* General to return back, they ordered a Temple to the God *Ridiculus*, without the *Porta Capena*.

Q. How came the City of *Rome* to be made a Goddess?

A. The City of *Rome* shared also divine Honours, and she was one of the greatest *Roman* Divinities; and, though this was not the only City which received divine Honours, since Medals make us acquainted with several others, whose Deification is not to be doubted of; yet the Worship of none was either so much celebrated, or so extensive: For to her were Temples erected in several Places of the Empire, especially in *Nicaea*, in *Ephesus*, *Alabundo*, and several other Cities. But the *Romans* especially signified themselves in the Worship they paid this Goddess, who owed to them her Original. Temples, sacrifices, annual Festivals, were all employed to do her honour. She was become the most common Figure on Medals, where we see her often crowned with Turrets, holding in her Hand a Victory. In other respects she was drawn so like to *Minerva*, that she can only be distinguished from her by some particular Symbols. A fine *Roman* Statue represents her as a big Woman sitting upon a Rock, having Trophies of Arms at her Feet, and her Head covered with an Helmet. When she has by her a Sheep and a Goat, she figures the Peace and Tranquillity enjoyed by the Nations which she has conquered. When she is accompanied, as she is in a Figure published by *M. de la Chausse*, with an old Shepherd and with the Wolf which suckled *Rémus* and *Remus*, it is obvious that this denotes her Original, and the Shepherd *Faustulus*, who took care of those two young Princes. Lastly, other Monuments exhibit to us *Rome* triumphant, crowned by Victory, with some other Symbols; for which I refer to the Antiquarians.

Q. How came *Saron* to be made a God?

A. *Saron* was looked upon as the particular God of the Sailors, and the *Greeks*, for that Reason, gave him a Name from an Arm of the Sea which is near *Corinth*, or from the *Saronic* Gulf. This is what *Aristides* gives us to understand,



stand, when he says, "For they do not always dwell in the Sea like *Glaucus*, *Anbedon*, and *Saron*." It is farther probable, that this *Saron* is the same whom *Pausanias*, in his *Corinth*, speaks of, and who was King of *Corinth*. *Altepus*, says he, succeeded *Saron*. The latter, as we are told, built a Temple to *Diana Saronis*, in a Place where the Waters of the Sea form a Morass; accordingly they call it the *Phæacian Morass*. This Prince was passionately fond of Hunting: One Day, as he was in chase of a Stag, he pursued it to the Sea-coast, and the Stag having thrown himself in to swim, he plunged in after him, and, in the Keenness of his Pursuit, was carried insensibly on till he found himself in the deep Sea, where, his Strength being exhausted, he, unable to struggle longer with the Waves, was drowned. His Body was brought to the sacred Grove of *Diana*, near the Morass, and buried in the Court of the Temple. This Adventure was the Cause of changing the Name of the Morass, which is now called the *Saronic Morass*.

Q. Who was *Saturn*, and how came he to be made a God?

A. According to the *Atlantides*, *Titæa* had by her Husband *Uranus* eighteen Sons, who, from the Name of their Mother, were called *Titans*: According to the Tradition of the *Cretans*, this Family consisted only of six Sons and five Daughters; and, to shew that the same Persons are meant in both Traditions, the *Cretans* gave those Children the same Father and Mother, namely, *Cælus* and *Terra*, that is, *Uranus* and *Titæa*. The six Sons were *Saturn*, *Hyperion*, *Cæus*, *Japetus*, *Crius* and *Oceanus*; and the five Daughters, *Rhea*, *Tethys*, *Mnemosyne*, *Phœbe* and *Titbys*. All of them blessed Mankind with some useful Discovery, which wrought upon their Gratitude and won from them an eternal Recompence.

*Saturn*, *Diodorus Siculus*, Book ii. tells us, "This Prince, when he came to the Crown, propagated his Fame and Renown to different Places of the Earth, by polishing and improving his Subjects, who led a savage Life before. He established Justice and Equity every where, and the Men who lived under his Empire were reckoned humane, and of a beneficent Disposition, and by consequence extremely happy." He reigned chiefly in



in the Western Countries, where his Memory is ſtill in Veneration. Accordingly, the *Romans*, the *Carthaginians*, while their City ſtood, and all the people of thoſe Provinces inſtituted Feſtivals and Sacrifices in honour of him, and ſeveral Places were conſecrated to him by their very Names. The Wiſdom of his Government had in ſome ſort baniſhed Vice, and gave Men a Taſte of an Empire of Innocence, Peace and Felicity. The Poet *Hefſtol* gives a happy Deſcription of it to this Effect:

“ Theſe were the Subjects of old *Saturn*’s Reign,  
 “ Like Gods they liv’d, with Boſoms void of Care.  
 “ To Toil and Pain eſtrang’d. Cold Age ne’er ſhook  
 “ Their vigorous Limbs; but in eternal Feaſt  
 “ They paſs’d the joyous Time: Then, full of Days,  
 “ As if o’ercome by gentle Sleep, they dy’d.  
 “ In Life each God was theirs; the fruitful Earth,  
 “ Spontaneous, pour’d perpetual Harveſt round;  
 “ Which, in glad Eaſe, they quietly enjoy’d,  
 “ And, when deſcending to the Grave, in Duſt  
 “ They ſhrouded lay, their Souls, by *Jove*’s high Will,  
 “ Were guardian *Genii* made; in airy Forms,  
 “ To wander Earth, and bleſs the Kindred juſt;  
 “ Unſeen, obſerving every Deed of Man.  
 “ Of Wealth and Blis th’ Awarders here below.

All the *Latin* Authors are unaniſmouſly agreed, that *Saturn* reigned in *Italy* after *Janus*, who had received him into his Dominions, upon his being dethroned by *Jupiter*. He governed this new State with ſo much Juſtice and Equity, that he made himſelf to be adored by his Subjects, and hence the Period wherein he reigned came to be accounted the *Golden Age*. The Truth is, that Prince, putting all his Subjects upon a Level, left no Room for one to be in Servitude to another; no body poſſeſſed any perſonal Property; all Things were common, as if the World had been but one Patrimony. It is on this Article that *Ovid*’s Talent of verſifying peculiarly ſhines.

To keep up the Memory of that happy Period of Time, during the Feſtival of the *Saturnalia* that was celebrated in honour of him in the Month of *December*, the Servants ſat at the Table with their Maſters; or, according to other Authors, they were ſerved by the Maſters them-



themselves. The Mountain, afterwards called the *Capitoline Mount*, in old Times went under the Name of the *Saturnine Mount*; and, if we believe *Dionysius Halicarnassus* and *Justin*, all *Italy* was named *Saturnia*; a Proof of Antiquity that may be better relied upon than even the Testimonies of Authors, who, not being contemporary to the Facts, have not so much Authority as the Names that were given in the very Time.

*Cicero*, in his Books on the 'Nature of the Gods,' where he brings in two Philosophers speaking on this Subject, seems to have considered *Saturn's* History only in a physical Light; when one of his Speakers says, he was that God who governed the Course of the Times and Seasons, agreeable to what his Name signifies in *Greek*: For *Cronus*, which is the *Greek* Name of *Saturn*, if you give it the Aspiration, is the same with *Echronos*, *Time*. Thus, according to *Cicero*, when it was said, *Saturn* devoured his Children, it was a plain Allegory taken from *Time*, which devours and consumes all Things: *Tempus edax rerum*, as *Horace* has it. In like manner the Name of *Saturn*, which the *Latins* gave him, signified, according to that Author, one who is full of Fears: *Quod saturatur annis*. Other Philosophers considered only the Planet that bears the Name of *Saturn*, which is the greatest and highest of all. And from that Planet the same Philosophers drew also several Allegories; thus, according to them, what the Poets say of the Prison of *Saturn*, where he is chained up by *Jupiter*, signifies merely, that the malignant Influences emitted from the Planet *Saturn* were corrected by the milder Influences that proceeded from *Jupiter*. In like manner they believed that *Saturn*, as a Planet, being cold and dry, over-ruled Persons of a melancholy splenetic Disposition. As to the Seasons of the Year, the same Planet presided over *Autumn*; and in the Week over the seventh Day. The *Platonics*, according to *Lucian on Astrology*, fancied that *Saturn*, as being nearest Heaven, that is to say, the most distant from us, presided over Contemplation.

*Gerard Vossius*, in his first Book of *Idols*, justly distinguishes several *Saturns*: It is even thought, as we find in the Book of equivocal Names, which some learned Men ascribe to *Xenophon*, that in the earliest Times most Kings took this Name, but not vouched for a Fact; which is no where



where to be found but in that Work; whose Author is uncertain. The most antient *Saturn*, according to *Vossius*, is *Adam* himself; the second is *Noah*; the third is he *Sanchoniathon* speaks of, under the name *Il*; which *Ensebius* takes to be only a Contraction of the Name *Israel*; or *Jacob*. The fourth is *Moloch* of the *Syrians*; and he again appears to be *Abrabam*, from the Affinity between the one and the other. The fifth is the *Titan* Prince who reigned in *Italy*, whom some have seen confounded with *Janus*, whose History I have given you in the Letter *I*. We are to observe, that the Worship of *Saturn* was neither so solemn nor so extensive as that of his son *Jupiter*; and it would seem that his cruel Manner of using his Sons made him lose that Superiority, which undoubtedly he would otherwise have had over the rest of the Gods; whereas *Rhea* his Wife, for the zealous Concern she had to save her Children from the Cruelty of her Husband, preserved hers, and was worshipped over all the *Pagan* World, as the Great Mother of the Gods.

Q. Who were Contemporaries with *Saturn*? And when did he live?

A. *Saturn* lived in the Year of the World 2493, before Christ 1507 Years, to which add 1750 makes 3257 Years since his Time. His Contemporaries were *Moses*, the Ruler and Law-giver of the *Jews*; *Pharaoh*, King of *Egypt*; *Mithraeus*, King of *Babylon*; *Erichthonius*, King of *Athens*; *Myles*, King of *Lacedemon*; *Corax*, King of *Sicyon*; *Dardanus*, King of *Troy*; *Chiron*, *Saturn*'s fifth Son, an excellent Physician, taught *Esculapius* Physic, *Aspollo* Music, and *Hercules* Astronomy; and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. Who were the *Satyrs*, and how came they to be worshipped?

A. Among the rural Deities, the *Satyrs*, *Fauns*, *Aegipans*, &c. were so many Gods, or rather Demi-gods, whom the *Pagans* imagined to dwell in the Forests or Mountains, and whom they represented as little Men, very hairy, with Horns on their Heads, Goats Feet, and a Tail dangling behind. They were named indifferently, either *Pans*, or *Aegipans*, or *Satyrs*, or *Sileni*; with this sole Difference, that the *Sileni* were *Satyrs* advanced in Years, if we may credit *Pausanias* in his *Attics*, and *Ser-*



nius on the ſixth *Eneid* of *Kirgil*. The Poet *Nonnus*, in the fourteenth of his *Dionyſies*, ſays, the *Satyrs* were the Off-ſpring of *Mercury*, and the Nymph *Xybine*; and *Nicomaſ* in *Phocius* aſſerts, that they derived their Original from *Bacchus*, and the Naiad *Nicæa*, the Daughter of *Sagar*, whom he had intoxicated, by turning into Wine the Water of a Fountain where ſhe uſually drank; but theſe are but fabulous Births.

Some Authors have taken the *Satyrs* for real Men; and *St. Jerom* too was of this Opinion. *Albertus Magnus*, and *Pius* of *Mirandula*, who followed him, ſpoke of two Kinds of Men, *Satyrs*, and *Net-Satyrs*: But it is more probable, the Introduction of *Satyrs* into the poetical World, was owing to large Monkeys having been ſeen ſometimes in the Woods, pretty much reſembling Men; or perhaps to the Appearance of *Barbarians*, reſembling Monkeys at a Diſtance. This is the Opinion of *Pliny* in his *History*, Book IX. ch. 59. who takes the *Satyrs*, as we do, for a kind of Monkeys; and this Author aſſerts, that in a Mountain of the *Indies* are to be found four-footed *Satyrs*, whom you would take at a Diſtance for Men. Theſe ſorts of Monkeys had frequently affrighted the Shepherds, and ſometimes purſued the Sheperdeſſes; and this is poſſibly what gave riſe to ſo many Fables about their amorous Complexion. If we add to this, that Shepherds covered with Goats-ſkins, or ſome Priests of *Bacchus*, frequently counterfeited *Satyrs* to ſeduce the innocent Sheperdeſſes, I reckon we ſhall have the true Key of this Fable. Hence the Opinion ſpread, that the Woods were full of theſe miſchievous Divinities: The Sheperdeſſes trembled for their Honour, and the Shepherds for their Flocks; for which Reaſon they ſought to appeaſe them by Sacrifices, and by the Offerings of the Firſt-fruits, or of the Firſtlings of the Flocks: Some Songs were compoſed which the Shepherds ſung in the Foreſts, when they endeavoured, by invoking them, to recommend themſelves to their Favour. The Poets, having got into their Heads the amusing Subject, invented a thouſand Tales. The Painters too contributed to propagate theſe Fables, by painting *Pan* and *Satyrs* like Men. Such was the Origin of the rural Divinities, ſuch was the Ground of their Worſhip, and of the Sacrifices that were offered to them.

I know



I know what may be urged against me from that *Satyr* which passed the *Rubicon*, (a small River which formerly parted *France* and *Italy*) in presence of *Cæsar* and his whole Army; it was nothing but a Stratagem of that famous General. *Cæsar*, seeing the Scruples which his Soldiers had to pass that River, dressed one of them secretly like a *Satyr*, to persuade the rest, that, since a Divinity had shewed them the Way, they both might, and ought to pass it too.

*Shouter's Voyage to the East-Indies*, Vol. II. tells us, that in the Island of *Ceylon* are to be found *Satyrs*, or *Bavianes*, whom the *Indians* call *Orangs*, that is, wild Men. They have much the same Figure with other Men, have their Backs all covered with Hair, flat Noses, and a rough Aspect; they are robust, nimble, and fierce. The Way to take them is with Gins, and they tame so well, as to be taught to walk upon their Feet, or rather upon their hind Legs. These *Satyrs*, adds the Author, are very serviceable to their Masters; they wash the Glasses, fill their Liquor, turn the Spit, and sweep the House.

2. Who was *Serapis*, and how came he to be made a God?

A. The Learned are much divided with respect to *Serapis* or *Sarapis*, for his Name is written either Way; some take him for a foreign God, whose Worship was not known in *Egypt* till the Time of *Ptolemy* the Son of *Lagus*; others, among whom is *M. Cæsar*, in his *Harpocrationes*, p. 83. &c. will have it, that he had been known and worshipped there from the earliest Periods of Time; that the *Egyptians* looked upon him as one of their greatest Gods, and that he was the same with *Osiris*. What *Tacitus*, Book iv. ch. 83. relates, might entirely to decide the Question. *Serapis*, says that Historian, appeared in a Dream to *Ptolemy*, under the Figure of a young Man exquisitely beautiful, and ordered him to send two of his most faithful Friends to *Sinope*, a City of *Pontus*, where he was worshipped; and to bring his Statue from thence. *Ptolemy*, having communicated this Vision, deputed a select Embassy to *Sinope*, and from thence was the Statue of that God brought. *Pausanias* in his *Attics* relates, that the *Alexandrians* received from *Ptolemy* the Worship of *Serapis*; and he says at the same time, that there was already at



at Alexandria a very magnificent Temple of that God ; and another not so grand, but of very great Antiquity, in the City of Memphis.

Q. Who were the Sibyls, and how came they to be worshipped ?

A. The Antients gave the Name of Sibyls to a certain Number of young Women, whom they believed to be endued with the Gift of Prophecy. *Lactantius* is he whose Opinion is generally followed ; this learned Author says, it signifies *the Counsel of God*. As to their Number, the Opinion generally received is that of *Varro*, recited by *Lactantius*, as follows : “ *Varro*, in the Books he composed of divine Things, dedicated by him to C. C. *Var* the High-priest, when he comes to the Article of the Sibylline Books, says, that these Books were not the Work of one Sibyl, but of ten, for there were so many of them in all. Then he names them one after another, with the Authors who had spoke of them before him. The first, says he, and the most antient one, was a Persian by Birth, as we learn from *Nicanor*, the same who had wrote the History of *Alexander of Macedon*. The second was born in *Lybia*, and of her *Euripides* makes mention, in the Prologue of his Tragedy, intituled *Lamia*. The third was of *Delphos*, as we learn from the Book of Divination composed by *Chrysippus*. The fourth had her Birth among the *Cammerians*, in *Italy*; *Navius* speaks of her in his History of the Punic War, and *Piso* in his Annals. The fifth was of *Erythraea*, according to *Apollodorus*, who was of the same Country, she prophesied to the Greeks, who were going to besiege *Troy*, the happy Success of their Enterprize, and at the same time, that *Homer* should one Day write a great deal of Fictions upon that Subject. The sixth was of *Samos*, and her History was to be found in the most antient Annals of the *Samians*, as we learn from *Eratosthenes*. The seventh, born at *Cumae*, was named *Amphithaia*, according to some Authors, and, according to others, *Demophile*, or *Hierophile*; it was she who offered to *Tanquin* the Elder a Collection of Sibylline Verses, in nine Books. The eighth was the *Hebrpontine*, born at *Marpesus*, near the Town of *Gergis* in *Troas*: *Heraclides of Pontus* said, she lived in the

“ Time



“ Time of *Cyrus* and *Solon*. . . The ninth, likewise a *Phry-*  
 “ *gian* by Birth, gave her Oracles at *Ancyra*, the Place  
 “ of her Residence. The tenth, in fine, named *Albu-*  
 “ *nea*, was of *Tibur* or *Tivoli*, and were honoured as a  
 “ Divinity in the Neighbourhood of the River *Anio*.”

Q. How were the *Sibylline* Verses collected?

A. As to the Manner, how the Collection of the *Sibyl-*  
*line* Verses were made, it is not known. It is not likely  
 that they prophesied in Verse, far less that they themselves  
 kept their Predictions, and digested them into Order. Be-  
 sides, they lived in different Periods of Time, and in Coun-  
 tries remote the one from the other. How came the  
 World by a Collection of the Predictions put in *Hexame-*  
*tars*? In what Age did it appear? Who was its Author?  
 These are Facts which Antiquity has not transmitted  
 down to us. All that we know is, that a Woman came  
 to *Tarquin* the Proud, offering him a Collection of these  
 Verses, in nine Books, and that she demanded for them  
 three hundred Pieces of Gold; that, when the Prince would  
 not give that Sum, she threw three of them into the Fire,  
 and insisted on the same Sum for the remaining six; which  
 being refused her, she burnt three more of them, and still  
 persisted in asking the three hundred Pieces for those that  
 were left; at length, the King fearing that she would  
 burn the other three, gave her the Sum she demanded.

The *Romans* carefully kept this Collection from the  
 Time of *Tarquin* to the Burning of the Capitol, when it  
 was consumed with that Edifice. They, to repair this  
 Loss, sent, as *Tacitus*, *Annals*, Book vi. ch. 12. has it, into  
 different Places, to *Samos*, to *Troy*, into *Afric*, *Sicily*,  
 and among the Colonies settled in *Italy*, to collect all  
 the *Sibylline* Verses that could be found; and the Depu-  
 ties brought back a great Quantity of them. As no doubt  
 there were many of them dubious, Priests were commission-  
 ed to make a judicious Choice of them.

There was a College of fifteen Persons founded to be  
 the Guardians of this Collection, whom they called *Quin-*  
*decemviri* of the *Sibyls*, to them this Deposition was com-  
 mitted; by them it was to be consulted, and so great  
 was the Faith that was put in the Predictions it contained,  
 that, whenever they were to enter upon a War, when  
 Plague and Famine, or any epidemical Calamity infested  
 either City or Country, hither they were sure to have Re-  
 course.



course. It was a kind of standing Oracle, as often consulted by the Romans, as that of *Delphos* was by the Greeks and other Nations.

We know not what was the Fate of this Collection of *Sibylline Verses*; for as to that which we have at present, consisting of eight Books, upon which *Gallæus* has made a learned Commentary, though it may possibly contain some of the antient Predictions; yet all the Critics look upon it as a very dubious Composition, and likely to have been the Product of the pious Fraud of some more zealous than judicious *Christians*, who thought, by composing it, to strengthen the Authority of the Christian Religion, and enable its Defenders to combat Paganism with more Advantage, as if Truth stood in need of Forgery and Lies, in order to its triumphing over Error. What puts the Matter quite out of Doubt is, that we find, in this indigested Collection, Predictions relating to the Mysteries of Christianity, clearer than they are in *Isaiab* and the other Prophets. There the very Name of *Jesus Christ*, and that of the Virgin *Mary*, occur in every Page. It speaks of the Mystery of Redemption, of our Saviour's Miracles; his Passion, Death, and Resurrection; the Creation of the World, the terrestrial Paradise, the Longevity of the Patriarchs, and the Deluge. One of the *Sibyls* even vaunts, that she had been in the Ark with *Noah*. There mention is made of the Invention of Arts, and they who are said to excel in them are the same with those whom *Moses* names; with a thousand other Particularities which are evidently drawn from the sacred Books: Inasmuch that it is amazing to find Authors so blindly prepossessed as to hold, that whatever this Collection contains was composed by the *Sibyls*. Would God have revealed to *Pagans* the Mysteries of our Religion, in a closer Manner than he had done to his own People by the Mouth of his Prophets?

Q. Tell me some of the *Sibylline Verses* and Predictions relating to the Mysteries of Christianity.

A. The *Peoplen Sibyl*, who calls herself the Daughter of *Noah*, speaks of the Deluge.

————— *Si quidem cum dilucretur*

*divides aquis, cum vir solus prebas cœperavit*

*Qui-*



*Quidam, quem per aquas vexit domus eruta sylvis,  
Et pecudes & aves, rursus ira pleretur ut urbis,  
Ejus ego nurus, ejus item de sanguine nata.*

And she adds in another Place ;

*Vævi sexti stirps prima, ô Gandia magna !  
Quod sortit a sui, postquam discrimina mortis  
Effugi, jactata meo cum conjuge multum, &c.*

But as this *Sibyl* is not very sure of what she says of herself, or rather as the Imposter, who puts Words in her Mouth, had forgot himself in this Place, she asserts elsewhere, that she met with the Adventures of *Lot's* Daughters ; and again in another Place she calls herself a Christian :

*Nos igitur sancta Christi de stirpe creati  
Cœlesti, nomen retinemus proximitatis.*

As if there had really been Christians in the Days of *Noah* and *Lot*.

She whom they call the *Libyan* speaks of the miraculous Birth of *Jesus Christ*, and of his Miracles in these Terms :

*Virgo hanc sancta dabit terris, gremioque fevebit.*

— — — — —  
— — — — —  
— — — — —

*Ille quidem morbis pressos sanabit, & omnes  
Firmos restituet læsos, &c.*

Would you not think this was *Isaiab*, or one of the Evangelists speaking ? She of *Delphos* is as plain upon our Saviour's Conception and Nativity :

*Non tarde veniet, tacita sed mente tenendum  
Hoc opus ; hoc memori semper qui corde reponet  
Hujus portentant cor gaudia magna Prophetæ  
Eximii, qui Virginea conceptus ab alvo,  
Prodibit sine contacta maris, &c.*

Then, forgetting that she speaks in the Character of a true Prophet, she resumes her *Pagan* stile, and mentions her Gallantries with *Apollo* :

*Quod*



*Quod fuerim Phœbo grata, ferens pretium.*

The Cumean Sibyl, after having spoke of the Incarnation,

*E cœnito veniens mortales induit artus,*

throws out "at random" several Predictions, which the Romans did her the Honour to believe had a Relation to their Empire.

Among the Predictions of the Erythrean Sibyl we find Acrostic Verses, the initial Letters of which form these Words *Jesus-Christus, Dei-Filius, Salvator*. Of her St. Augustine says to this Purpose, in Book xxviii. of the City of God. "The Erythrean Sibyl has prophesied of Jesus Christ in a very perspicuous Manner: I had seen a Translation thereof, but it was a very false one; when Flavianus the Proconsul, a very knowing Man, shewed me the original Greek, there was this Prediction in Acrostic Verses, each of which began with one of the Letters which make up these Words, *Ἰησοῦς Χριστὸς Θεὸς υἱὸς Σωτὴρ.*"

The Sibyl of Samos, after having spoken of God in an equally sublime and orthodox Manner, says, There is none but he who is worthy to be adored.

*Principium, finem, media omnia novit: ab ipso  
Omnia sunt: solus Deus est, neque est Deus alter.*

— — — — —  
— — — — —  
— — — — —

*Illum igitur solum existentem colite opifera mundi,  
Qui solus e sæculo, & in sæculum fuit, estque futurus.*

She of Cumæ in Ionia, speaks of the Resurrection of Jesus Christ, of the End of the World, and of the general Conflagration; then she foretels the Overthrow of Alexander's Empire, in whose Rising the Power of the Romans was to be formed.

The Hellepontine prophesies of an Age under Jesus Christ as happy as the Golden Age, so much sung by the Poets, and mentions the Eclipse that was to happen at his Death.

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The *Phrygian* foretels the Annunciation, and the Birth of *Jesus Christ*, miraculously conceived in the Womb of a Virgin; his Death, his Passion, his Resurrection; and, as if she had copied the Evangelists, she prophesies, that he shall shew his Hands and his Feet to his Apostles.

*Tunc Dominus linquet manes, lucemque reviset,  
Prima resurgendi lætis vestigia monstrans  
Porro suis primum Dominus patifier, eritque  
Corporeus, sicut fuit ante, manusque, pedisque  
Ostendet, &c.*

To the Predictions so plain and clear she subjoins others about Idolaters, whom she threatens with the Wrath of God, unless they abandon the Worship of Idols. She foresees the last Judgment, and *Jesus Christ* seated upon a Throne, coming to judge all Mankind. She does not even omit the Signs that are to usher in the last Day, nor the Trumpet which shall be heard in the four Corners of the World.

In fine, she of *Tibur* or *Tivoli* speaks also of the Birth of *Jesus Christ* at *Bethlehem*.

Q. What kind of Worship was paid to the *Sibyls*?

A. The *Pagans*, especially the *Romans*, had the highest possible Veneration for the Oracles of the *Sibyls*, the Collection whereof they preserved in the Capitol, under a Guard of sixteen Priests, who consulted them upon important Occasions, as I have already said. We must add here, that their Veneration for the *Sibyls* themselves was no less than for their Oracles; and if they did not always look upon them to be Divinities, they at least reputed them of a middle Nature between Gods and Men. *Lactantius*, who had read the Work of *Varro*, in which he speaks of the *Sibyls*, is positive, that the *Tiburtine* was worshipped as a Goddess at *Tibur*. *Tiburi cullam ut Deam juxta ripis omnis Anienis, cujus in gurgite simulachrum ejus incutum esse dicitur, tenens in manu librum*, Book i. ch. 6. of the *false Religions*.

Another Proof of the Worship paid to the *Sibyls* is, that there was Statues erected to them, which were placed in the Temples; those of which *Gallens* has given us Prints were even in the Church of *Sienna*, where probably they had been left at its Consecration. Now, if



we would know what Honours were paid to Statues in the Temples, *Arnobius* will inform us: *Cum per omnia ſupplices irent templa, cum Deorum ante ora proſtrati, limina convenient oſculis*; Book i. *againſt the Gentiles*: They proſtrated themſelves before the Statues of the Gods, and kiſſed the very Ground. We may add further, that they would not touch the Book containing their Oracles, unleſs their Hands were covered; which was the Practice in all the other religious Ceremonies. See *Gallæus*, Page 267.

Q. Who was *Silenus*, and how came he to be worſhipped as a God?

A. Though in general the old Satyrs were called *Sileni*, as we have ſaid after *Pauſanias* in his *Attics*, there was one however, to whom this Name was appropriated by way of Eminence, and who had no other. As this is one of the moſt celebrated Perſonages of Antiquity, a vaſt many Things have been ſaid of him. *Eliaſ*, in his Hiſtory, Book iii. ch. 12. alledges, that *Silenus* was born of a Nymph, and that, though he was not of the Number of the Gods, he was however of a ſuperior Nature to that of Man. According to the Representation of him upon Intaglios, *Silenus* was repreſented riding upon an Aſs, almoſt always drunk, and hardly able to ſupport himſelf; *Titubantem Annisqꝛue meroque*, as *Ovid*, *Metamorphoſis*, Book v. ſpeaks. It was in this Plight that he followed *Bacchus*, whoſe Foſter-father and inſeperable Companion he was, and to whom, according to *Diodorus Siculus*, Book iii. he communicated Part of his Knowledge.

*Silenus*, according to antient Authors, was a profound Philoſopher, whoſe Wiſdom was equal to his Knowledge; and this Drunkenneſs, that has been ſo much talked of, was nothing but a myſtical Drunkenneſs, which ſignified that he was profoundly immerſed in Speculation. *Theopompus* of *Chios* brings him in holding Converſation with *Midas*, (who, according to all the Antients, was King of that Part of *Lydia* and *Phrygia*, where the *Paeſolus* runs) which is related by *Eliaſ*, Hiſtory, Book iii. about an Iſland ſituated beyond all the Seas, where were among others two Cities, the one called the *Peaceful City*, the other the *Warlike*. The Inhabitants of the former, free from all Care and Anxiety, led happy Days, and lived

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for



for ſeveral Ages ; while thoſe of the latter, always in Arms againſt their Neighbours, almoſt all died in War. *Silenus* was worſhipped after his Death as a Demi-God, and received the Honour due to Heroes, independently even of *Bacchus*. This is the Remark of *Pausanias* in his *Elia-cis*, who, ſpeaking of the Temple which *Silenus* had in *Elis*, expreſſes himſelf thus, *There you will ſee likewise a Temple of Silenus, but a Temple which is appropriated and peculiar to himſelf, while Bacchus has no Share in the Honour of it.*

Q. When lived *Silenus*, and who were Contemporaries with him ?

A. *Silenus* lived in the Year of the World 2590, before Chriſt 1410, to which add 1750 Years makes 3160 Years ſince his Time. His Contemporaries were *Rhaphaces*, King of Egypt ; *Arabelus*, King of Babylon, *Eumolpus*, King of Thrace ; *Polydorus*, King of Thebes ; *Prietus*, King of Argos ; *Asterius*, King of Crete ; *Argentonius*, King of Spain ; *Paris*, King of Gaul, and gives Name to *Lutetia*, now *Paris*. No Poets, no Hiſtorians at this Time.

Q. Who were the *Sirens* ?

A. It is very well known that the Poets repreſent the *Sirens* as beautiful Women, who inhabited the ſteep Rocks upon the Sea-shore, whither having allured Paſſengers by the Sweetneſs of their Muſic, they put them to death. Some will have them to be the Daughters of the River *Achelous*, and of the Nymph *Callicope* ; others alledge that they ſprung from the Blood of the Wound which *Hercules* gave the God of the River, by pulling out one of his Horns. Their Number is not determined. *Homer* reckons only two of them, others allow five ; namely, *Leucoſia*, *Ligia*, *Parthenope*, *Aglaophon*, and *Mopſe* ; others, in ſhort, admit only the three firſt of theſe now mentioned. Several Fables are delivered about them. *Ovid*, *Met.* Lib. vi. ſays, they accompanied *Proſerpine* when ſhe was carried off, and that the Gods granted them Wings to go in queſt of that Princeſs.

*An quia cum legeret flores Proſerpina vernos,  
De numero comitum miſtæ Sirenes eratis ?*

*Quam*



*Quam poſtquam toto fruſtra quas iſtis in orbe,  
Protinus ut veſtram ſentirent æquora curam,  
Poſſe ſuper fluctus alarum inſiſtere remis  
Optaſtis; facilesque Deos habuiſtis, & artus  
Vidiſtis veſtros ſubitis flavescere pennis.*

Homer, Odyſſe, Lib. ii. who places the *Sirens* in the miſt of a Meadow drenched in Blood, from the Carnage of thoſe whom they had deſtroyed, tells us, Fate had permitted them to reign till ſome Perſon ſhould over-reach them; that the wiſe *Ulyſſes* was he who accompliſhed their Deſtiny, having eſcaped their Snares by ſtopping the Ears of his Companions with Wax, and cauſing himſelf to be faſtened to the Maſt of his Ship; which, he adds, plunged them into ſuch Deſpair, that they drowned themſelves in the Sea, where they were transformed into Fiſhes from the Waſte downwards.

We are to conſider the *Sirens* in three Periods of Time. Firſt, they were beautiful Virgins, Nymphs who had nothing monſtrous; thus they were when they accompanied *Proſerpine*, and gathered Flowers with her in the Meadows of *Etna*.

———— *Cum legetet flores Proſerpina vernos,  
De numero comitum miſtæ Sirenes eratis.*

And, after having ſought for that Princeſs by Land without finding her, they demanded Wings from the Gods to fly over the Seas:

*Protinus ut veſtrum ſentirent æquora curam,  
Poſſe ſuper fluctus alarum inſiſtere remis  
Optaſtis;*

which was accordingly granted them:

———— *Facilesque Deos habuiſtis, & artus  
Vidiſtis veſtros ſubitis flavescere pennis;*

From that Time we are to conſider them as Fowls with Virgins Faces:

———— *Cum virginis ora geratis.*



*Loſtly*, From the Moment that they threw themſelves into the Sea, in Deſpair for *Ulyſſes*'s having got the better of them, we are to conſider them as Fiſhes and Divinities of the Sea.

If we would trace this Fable to its Source, *Servius* will inform us, that it derived its Origin from certain Princeſſes who reigned of old upon the Coaſts of the *Tuſcan* Sea, near *Pelor* and *Caprea*, or in three ſmall Iſlands of *Sicily*, which *Ariſtotle* calls the Iſls of the *Sirens*. Theſe petty Queens were very debauched, and by their Charms allured Strangers, who were ruined in their Court by Pleaſure and Prodigality. This is, no doubt, the Foundation of all that *Homer* ſays of the *Sirens*, *Odyſſ.* Lib. xii. that they bewitch thoſe who are ſo imprudent as to come near them and liſten to their Songs; and they detain them in a capacious Meadow, where nothing is to be ſeen but Heaps of Bones and Carcaſſes which lie withering in the Sun. None that viſit them once, adds the Poet, ever return to receive the Embraces and joyful Congratulations of their Wives and Children; all who doat upon their Charms are doomed to periſh.

What *Solomon*, Prov. ch. ix. ſays of the Miſeries to which thoſe are expoſed, who abandon themſelves to ſenſual Pleaſure, exceedingly juſtifies the Idea given us of the *Sirens*, by the *Greek* Poet, and by *Virgil*'s Commentator. “ Thoſe fooliſh Women, ſays the wiſe King, call Paſſengers who go right on their Way. Whoſo is ſimple, ſay they, let him turn him hither: Stolen Waters (that is, ſtolen Pleaſures) are ſweet, and Bread eaten in ſecret is moſt pleaſant: The Fools know not that Giants are there, and that her Guests are in the Depths of Hell.”

As to the Time when the *Sirens* lived *Ovid* informs us, it was in the Time of *Proſcrpine*, and that they accompanied that Princeſs in the Meadows of Mount *Etna*, where her Rape was committed. *Homer* makes them live in the Time of *Ulyſſes*, after the War of *Troy*; and I reckon theſe various Opinions may be reconciled by ſaying, that they lived not all at the ſame Time, but after one another; that their Reign continued to the Time of *Ulyſſes*, who perhaps put to death the laſt Princeſs of that Iſland.

Q. What



Q. What was the Reason that the *Sun* was worshipped as a God?

A. I am persuaded, that Idolatry began by the Worship of the heavenly Bodies, and especially of the *Sun*. As Men could have no other Reason for abandoning the true God, but that the Idea of a Being, purely spiritual, was defaced upon their carnal Minds, it is not probable they would chuse Men like themselves to be the first Objects of their Adoration; it is more likely, they would cast about for such sensible Objects as bore the Character of the Divinity, whose Idea they had not entirely lost, and which might be a more significant Symbol of him. Now, nothing was more capable of seducing them than the heavenly Bodies, and the *Sun* especially: His Beauty, the bright Splendor of his Beams, the Rapidity of his Course; *He rejoiceth as a Giant to run his Race*, Psal. xix. 5. his Regularity in enlightening the whole Earth by turns, and in diffusing Light and Fertility all around, essential Characters of the Divinity, who is himself the Light and Source of every Thing that exists; all these were too capable of impressing the gross Minds of Men with a Belief, that there was no other God but the *Sun*, and that this splendid Luminary was the Throne of the Divinity, *In the Sun he hath placed his Tabernacle*, in the fourth Verse of Psal. xix. God hath fixed his Habitation in the Heavens; and they saw nothing that bore more Marks of Divinity than the *Sun*. We cannot therefore question the Antiquity of the Worship of the *Sun* and other Luminaries: And if there was occasion for adding Authority to natural Arguments, I should have upon my Side not only several great Men, who have been of the same Mind, but also all the Rabbies, and especially the learned *Maimonides*, who, in his Treatise upon the *Origin of Idolatry*, thinks it began in this Manner, and that before the Deluge.

Considering what Ignorance Men were in as to the Nature of the true God, says that learned Rabby, nothing must needs have struck them more than the Sight of the *Sun* and Stars. Men never lost this Principle, that the Divinity essentially comprehends supreme Beauty; and, not having sufficient Lights to rise to the Idea of an immortal and invisible Substance, they found nothing



more admirable in Nature than the Sun and Stars. Gratitude, natural enough to Men when they receive a Benefit, fortified them ſtill more in the ſame Perſuaſion: They could not doubt of the Sun's being the Source of Fertility, that it was to his Heat they ought to aſcribe the Fruitfulneſs of the Earth, which, without the warming Influences of his Beams, would be but a barren Lump, without Trees and without Fruits. The Revolutions and regular Motions of the celeftial Spheres too perſuaded them, that the Stars were animated : And this Error has found but too many Partifans ; even learned Men and Philoſophers came to eſpouſe this Opinion, eſpecially the *Piatonicks*, and *Plato* their Maſter. It was from that Philoſophy *Philo. the Jew* derived this Doctrinè, *That the Stars are ſo many Souls incorruptible and immortal.*

Nothing ſo much proves the Antiquity of this kind of Idolatry, as the Care *Mofes* took to prohibit it. *Deut. iv. 19.* “ Take heed, ſays he to the *Iſraelites*; leſt, “ when you liſt up your Eyes to Heaven, and ſee the “ Sun, the Moon, and all the Stars, you be ſeduced and “ drawn away to pay Worſhip and Adoration to the Crea- “ tures, which the Lord your God has made for the “ Service of all the Nations under Heaven.” *Mofes* mentions the Sun before the other Stars, becauſe his Beauty and Uſefulneſs are more apt to ſeduce than thoſe of the Moon and Stars. This is the Reaſon why *Joh*, xxxi. 26, 27, &c. to teſtify his Innocence, ſays: “ If I beheld the “ Sun when he ſhined, or the Moon walking in her “ Brightneſs ; if my Heart has been tickled with a ſecret “ Joy, and I have put my Hand to my Mouth to kiſs it ; “ which is the Height of Iniquities, even a Renunciation “ of the Moſt High God.”

Upon this Paſſage I have four Remarks to make. Firſt, this was the Idolatry of the Age *Joh* lived in, and the only one too ; for, to be ſure, if there had been other Kinds of it, he would have equally cleared himſelf of them.

Secondly, that to adore the Sun implied an abſolute acknowledging him for the ſupreme Deity, and no other.

Thirdly, that we learn from this Paſſage not only the Antiquity of the Worſhip of the Sun, ſince *Joh* lived before *Mofes*, but alſo that they acknowledged the Divinity of this Luminary, by putting the Hand to the Mouth ;  
and



and this Custom was likewise used towards other Gods, as we learn from several Authors. *Minutius Felix* ridiculed *Cecilius*, who kissed his Hand as he passed by the Statue of *Serapis*, in his Dialogue, intitled *Octavius*. “*Cecilius simulachro Serapidis dono te, ut vulgus super-*  
“*stitiosus solet, manum ori admovens, osculum labiis*  
“*impressit.*” *Apuleius*, Book i. on the contrary, upbraids an impious Person, that he had no Respect to the Gods, and that he passed by their Temples without putting his Hand to his Mouth to salute them. “*Nulli Deo ad hoc*  
“*avi supplicavit, nullum Templum frequentavit, si fa-*  
“*num aliquod preferent, nefas habet, adorandi gratia*  
“*manum labiis admove.*”

In the last Place, I observe, it was with a View to acknowledge the Divinity of the Sun, that the *Pagans* in Prayer turned towards the East, and had all their Temples directed to that Quarter; whereas the *Jews*, that they might not imitate them, had always their Sanctuary towards the West. The primitive Christians likewise used to turn their Churches towards the Rising of the Sun, not to adore that Luminary, but to pay their Devotion to the Son of Righteousness, who diffuses Light over the Mind, and warms the Hearts of those who worship him by the Influence of his Grace.

2. Give an Account of the different Names given to the *Sun* by the Nations or Kingdoms of the World.

*A.* The *Ammonites* worshipped him under the Name of *Moloch*, to whom they sacrificed their Children; the *Chaldeans*, under the Name of *Belus*, *Baal* or *Baal-sin*, which imports the Lord of Heaven; the *Arabians* their Neighbours, who, as *Strabo*, Book x. and *Stephanus*, Book ix. relate, made a daily Offering to him of Incense and other Perfumes, called him *Adoneus*; the *Moabites*, *Baal-phegor*; the *Persians*, *Mithras*. He was named *Affabinus* by the *Ethiopians*; *Liber*, or *Dyonisius* by the *Indians*; *Apollo*, or *Phæbus*, by the *Greeks* and *Romans*. See *Processus* of Idolatry, Book ii. In fine, others called him *Hercules*, *Baleanus*, &c. In a Word, there was no Nation but paid a superstitious Worship to this Luminary. *Cæsar* tells us in particular, it was so with the *Germans*, who, according to this Author, owned no other Gods but those from whom they received some Benefit, as the Sun, the Moon, and the Fire: “*Deorum numero eos solum*



“ ducunt, quorum apibus ſolum juvantur, Solem, Vulcanum & Lunam.” *Heredotus*, Book x. ch. 226. ſays as much for the *Maſſagetæ*, who, according to this Hiſtorian, ſacrificed Horſes to him, to ſignify by the Fleetneſs of this Animal, the rapid Motion of the Sun. In ſine, all the Travellers, even the moſt modern, give the ſame Account of almoſt all the Nations, of whom they have left us any Hiſtory, eſpecially of the *Peruvians* and *Mexicans*. If we credit *P. Leſſiteau's Maurs*, who has publiſhed a learned Work upon the Manners of the Savages, there is not in the vaſt Continent of *America* any known People but worſhip the Sun. Even the *Yncas* of *Peru*, and their Deſcendants to this Day, as well as the *Natches* of *Louiſiana*, like the antient Kings or Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themſelves the Offspring of the Sun. The *Jews* themſelves were ſometimes carried away by this Superſtition, ſince the holy Scripture tells us, 2 *Kings* xxiii. 2. that *Joſias* ſlew the Horſes, and burnt the Chariots that had been conſecrated to the Sun. *Macrobius*, *Satyrs*, Book i. ch. 17. enters upon a Detail of all the Gods that may be reduced to the Sun, and there he finds not only all thoſe whom we have named, but *Cælus* too, *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Ammon*, *Bacchus*, *Serapis*, *Adonis*, *Eſculapius*, *Hercules*, *Atys*, *Pan*, and ſeveral others.

This ſame Author, and after him *Veſſius*, reduce almoſt all the Divinities of the feminine Sex to the Moon, as *Ceres*, *Diana*, *Lucina*, *Venus*, *Urania*, the Goddeſs of *Syria*; *Cybel*, *Iſis*, *Veſta*, *Aſtarte*, *Juno*, *Minerva*, *Libitina*, *Proſerpine*, *Heſcate*, and ſeveral others, who were only formed from the *Egyptian* Goddeſs *Iſis*, whoſe Name imports *Antient*, and who was among that People the Symbol of the Moon; and here, without doubt, we have the firſt Objects of Idolatry, and the Foundation of the whole *Pagan* Theology.

Q. How came *Sylvanus* to be made a God?

A. *Sylvanus*, according to ſome Authors, was the Son of *Faunus*, or, according to *Plutarch*, of *Valerius* and *Valeria* his Daughter. The Author of the Original of the *Romans*, ſuch is the Uncertainty as to theſe Matters, ſays, *Sylvanus*, inſtead of being the Son of *Faunus*, was the ſame God with him; and others confound him with *Pan*,  
or



or *Egipan*, if we may believe *Plutarch*; which agrees with what *Pliny* tells us, that the *Egipans* were the ſame with the *Sylvans*. The Monuments we have now remaining repreſent him ſometimes as a *Satyr*, and ſometimes too with the Half of the Body of a Goat; ſometimes with a Form quite human, almoſt always with a Branch of *Cypreſs*, and that for the Love of the young *Cypariſſus*, who was transformed into that Tree. The Pine-apple, a pruning Knife, which he holds in his Hand, a Crown coarſly made, and a Dog, are the common Embelliſhments of the Figures of this rural Deity, where he appears ſometimes naked, ſometimes covered with a ruſtick Garb, which reaches down to his Knees.

As *Sylvanus* was highly honoured, eſpecially in *Italy*, we ſee frequently upon theſe ſame Images, Altars, Priests, Players upon the Flute, and the Victim that was moſt commonly offered to him, namely, a Hog. A Monument conſecrated to this God, by one named *Laches*, gives him the Epithet of *Littoralis*; whence we learn, that he was alſo worſhipped upon the Sea-ſhore. The Priests of this God conſtituted one of the principal Colleges of *Rome*, and were in great Reputation, which was a ſufficient Evidence of the Fame of his Worſhip.

*Tartarus.* See *Elyſian Fields*.

Q. Who made *Tempeſt* a Goddeſs?

A. All that we know of *Tempeſt*, which was deified by the *Romans*, is, that *Mercellus*, as an Acknowledgment for having eſcaped a Storm with which he was overtaken at Sea, between the Iſlands of *Corſica* and *Sardinia*, built a Temple to her without the *Porta Capena*.

Q. When were *Temples* built for the Gods and Goddeſſes?

A. The Antiquity of *Temples* is a thing as unqueſtionable, as the Time when they began to be uſed is uncertain. As it was in *Phenicia* and *Egypt* that *Idolatry* took its Riſe; not long after the Deluge, theſe are the two Countries, to be ſure, where we are to ſeek for the Origin of whatever concerns the Worſhip of falſe Gods, and the Uſe of *Temples*, which they introduced. *Hærodotus* and *Lucian* expreſſly tell us ſo of the *Egyptians*; but



we are to obſerve at the ſame time, that the System of that falſe Religion was not eſtabliſhed all at once, and that its Ceremonies were only introduced by piece-meal. At firſt the Gods were honoured after a very groſs Manner; ſimple Altars of rough Stone, or Turf, ſet up in the open Fields, were all the Apparatus of the Sacrifices they offered them. Chapels, that is, cloſe Places, and at laſt *Temples*, were only introduced in latter Times; and accordingly we do not find that the *Egyptians* had any in *Moses's* Time, otherwiſe he had mentioned them, as he had frequently occaſion to do. Thus, I am confident, that the Tabernacle that he made in the Deſart, which was a *portable Temple*, is the firſt of the Kind that is known, and perhaps the Model of the reſt. The Tabernacle had a Place more ſacred than the reſt, the *Sancta Sanctorum*, which answers to the holy and more ſacred Places in the *Pagan Temples*, which they called *Adyta*. This Temple, expoſed to the View of Nations, bordering upon the Places which the *Iſraelites* paſſed through for forty Years, might give occaſion to thoſe Idolaters to build others like to it, though not portable; at leaſt, it is certain, they had of them before the Building of the *Temple of Jeruſalem*. The firſt made mention of in Scripture is that of *Dagon* among the *Philiftines*, but be that as it will, the Cuſtom of building Temples in Honour of the Gods was derived from *Egypt* to the other Nations. *Lucan, de Dea Syrias*, ſays, it was propagated from that Country to the *Aſſyrians*, under which Name he muſt needs comprehend the adjacent Countries, *Phenicia*, *Syria*, and others. From *Egypt* and *Phenicia* it paſſed to *Greece* with the Colonies, and from *Greece* to *Rome*. This is the Courſe of Fables and Idolatry, as I have elſewhere already obſerved, and this Opinion is grounded upon *Herodotus*, and upon all the Evidence Antiquity can afford. *Deucalian* has the Glory aſcribed to him of having built the firſt Temple in *Greece*, and *Janus* in *Italy*; others will have it, that the Honour thereof belongs to *Faunus*, from whom was derived the Name of *Fanum*, which, among the *Latins* ſignifies a Temple; but all theſe Inquiries are equally frivolous and uncertain. What we are better warranted to ſay is, that the ſmall Chapels, moſtly reared up by private Perſons in the open Fields, were very ſoon ſucceeded by regular Buildings, and at laſt



last by Master-pieces of Architecture. We may see by *Herodotus*, and other Authors, what was the Magnificence of that Temple of *Vulcan* in *Egypt*, which so many Kings had much ado to finish. A Prince gained no small Honour, if, in the Course of a long Reign, he was able to build one Portico of it. In *Pausanias*, his *Eleacs*, you have the Description of *Jupiter Olympius*; that of *Delphes* as famous for its Oracles, as for the immense Presents with which it was enriched, deserves to be known. That of *Diana* at *Ephesus*, that Master-piece of Art, and so renowned, that a mad Fool, (see *Ercstratus*) thought to eternalize his Name by burning it, was as rich as magnificent. The *Pantheon*, a Specimen of the Magnificence of *Agrippa*, *Augustus's* Son-in-law, is still subsisting, and is dedicated to all the Saints, as it was formerly to all the Gods. In fine, the Temple of *Belus*, or rather that grand and magnificent Tower, composed of seven Stories, whereof the highest contained the Statue of that God, with the other Things *Herodotus* speaks of, as it was the antientest of all those I have named, so it was the most singular, and the most magnificent.

These are the most stately of the *Pagan* Temples, whereof the Memory is preserved to us in History. The others of less Distinction are so numerous, that it would require whole Volumes to describe them, nor would it be a Thing of any Use. In *Rome* alone there are reckoned to have been upwards of a thousand, great and small together.

As the *Latins* use a Variety of Words for a Temple, *Templum*, *Fanum*, *Ædes*, *Sacrarium*, &c. the Grammarians and Commentators have searched into the Etymology of each of these Denominations; but, when all is well examined, it appears, that these Names signified Places consecrated to the Gods, distinguished from one another more by their Size than their Form, although very good Authors make other Distinctions between them. *Fanum*, in early Times, seems to have denoted the Place designed for a Temple, and to have been the Word appropriated afterwards to signify a little Temple, as likewise the Word *Sacrarium*. Accordingly *Cicero*, in his Fourth Book against *Verres*, twice makes use of these two Words to describe a small Temple, which *Ceres* had at *Matana* in *Sicily*. That Orator elsewhere uses the Word



*Sacrarium*, for the private Chapels every one had in his own Houſe; but theſe Chapels were more frequently expreſſed by the Word *Lararium*. *Ædes*, if we believe *Varro*, whoſe Teſtimony is quoted by *Aulus Gellius*, in his *Noctes Atticæ*, implied, that the Temple was conſtituted by the *Augurs*; whence he concludes, that every Thing they called *Ædes* was not a Temple; but this Diſtinction is without Foundation, for Authors uſe both Expreſſions promiſcuouſly for Buildings conſecrated to the Gods. The Caſe was otherwiſe, as to the Word *Delubrum*, which, according to *Aſconius*, properly ſignified a Temple conſecrated to ſeveral Divinities, and which had in it ſeveral Chapels, as the *Pantheon* was a Temple conſecrated to all the Gods. The Word *Templum* did not even always denote a Building, ſince the *Augurs* applied it to the Plots of Ground incloſed with Palliſadoes or Nets, which they marked out with the augural Staff, in order to make the Auguries; or to the Spaces in the Heavens, which the Augur circumscribed with his Eye. Hence *Varro* derives the Word *attemplando*, i. e. *contemplando*.

The Temples of the Antients were divided into ſeveral Parts, which it is proper to diſtinguiſh, for underſtanding the Deſcriptions they give of them. The firſt was the Porch, where was the Pool, whence the Priests, *Ædilitui*, drew the Holy Water for the Expiation of ſuch as were to enter into the Temple; the *Nave*, *naos*; and the Holy Place called *Penetræle*, *Sacrarium*, *Adytum*, into which private Perſons were not permitted to enter; and laſt of all, the back Temple *οπισθοδόμος*; but this laſt Diſviſion was not in every one. The Temples had often Porticos, and always Steps of Aſcent. There were ſome of them too with Galleries carried quite round; theſe Galleries were compoſed of a Range of Pillars, ſet at a certain Diſtance from the Wall, covered with large Stones: Temples of this Sort were called *Peripetres*, that is to ſay, winged all round; and *Dipetres*, when the Gallery had two Rows of Pillars; *Proſtyles*, when the Pillars formed the Portico without a Gallery; and laſtly, *Hiſpethres*, when they had two rows of Pillars on the Outſide, and as many on the Inſide, the Middle being wholly uncovered, much after the Form of the Cloysters in the Monasteries. *Vitruvius* takes notice of ſome other Particulars that may be ſeen in his Work.



The inner Part of the Temple was often very much adorned ; for beſides the Statues of the Gods, which were ſometimes of Gold, Ivory, Ebony, or of ſome other precious Materials, and thoſe of the great Men ; which were ſometimes very numerous ; it was ordinary to ſee there Paintings, Gildings, and other Embellishments, among which we muſt not forget the Offerings, or the *Ex voto* ; that is to ſay, Prows of Ships, dedicated upon their being ſaved from Shipwreck, by the Aſſiſtance, as they thought, of ſome Gods ; Tablets, *Tabelles*, for the Cure of a Diſeaſe ; Arms won from the Enemy, Colours, Tripods, and votive Bucklers. There were eſpecially in the Temple of *Delphos*, and in ſeveral Temples at *Rome*, immense Riches of this Kind. Beſides theſe Sorts of Ornaments, they were not wanting on Holy Days to deck the Temples with Branches of Laurel, Olive, and Ivy.

Of theſe Temples, ſome were not to be built within the Precincts of the Cities, but without the Walls ; as thoſe of *Mars*, *Vulcan*, and *Venus*, for the Reaſons given by *Vitruvius*, Book ii. ch. 2. “ When Temples are to be  
“ built to the Gods, ſays that Author, eſpecially to thoſe  
“ of them who are Patrons of the City, if it be to *Jupi-*  
“ *ter*, *Juno*, or *Minerva*, they muſt be ſet on Places of  
“ the greateſt Eminence, whence one may have a View  
“ of the Bulk of the Town-walls. If it is to *Mercury*,  
“ they muſt be ſet in the Town or Market-place, as is  
“ obſerved in thoſe of *Iris* and *Serapis*. Thoſe of *Apollo* and  
“ *Bacchus* muſt be near the Theatre. Thoſe of *Hercu-*  
“ *les*, when there is neither Gymnaſium nor Amphitheatre,  
“ ſhould be placed near the Circus. Thoſe of *Mars*,  
“ without the City, in the Fields ; as thoſe of *Venus* at  
“ the City-gates. We find, continues he, in the Writings  
“ of the *Tuſcan* Soothſayers, that they have a Cuſtom of  
“ placing the Temples of *Venus*, *Vulcan*, and *Mars*, with-  
“ out the Walls, leſt, if *Venus* was within the City itſelf,  
“ it might be a Means of debauching young People, and  
“ Matrons too. *Vulcan* was alſo to be without, that  
“ Houſes might not be in Danger of taking Fire. While  
“ *Mars* is without the Walls, there will be no Diſſention  
“ among the People ; nay more, he will be in Place of  
“ a Rampart, to ſecure the Walls of the City from the  
“ Hazards of War. The Temples of *Ceres*, now like-  
“ wife



“ wife without the Cities, in Places not much frequented,  
 “ unless to offer Sacrifice to her, that their Purity might  
 “ not be defiled.” These Distinctions however were not  
 always strictly observed.

The Idolaters had all possible Veneration for their Temples. If we may believe *Arrian*, it was forbid to blow ones Nose, or spit there; and *Dion* adds; that sometimes they clambered up to them upon their Knees. They were a Sanctuary for Criminals and Debtors. In fine, in Times of Calamity, the Women prostrated themselves in the sacred Places, and swept the Pavements of them with their Hair. Sometimes, however; it happened that, when public Disasters obstinately continued, the People lost all due Reverence for the Temples, and were so outrageous, as to fall a pelting the Walls with Stones; an Instance whereof we have in *Suetonius*, in the Life of *Caligula*.

Though commonly both Men and Women entered into the Temples, yet there were some where the Men were forbid to enter; for Instance, that of *Diana*, at *Rome*, in the Street called *Vicus Patricius*, as we learn from *Plutarch*, although they might enter into the other Temples of that Goddess. The Reason of this Prohibition is thought to have been, that a Woman, as she was praying in that Temple, had received a most cruel Insult.

## 2. What was the Temple of *Belus*?

*A.* As the Temple of *Belus* is allowed to be the most antient of any in the *Pagan* World, as it cannot be doubted; so likewise was its Structure the most curious. *Berosus*, as *Josephus* in his *Antiquities*, Book x. relates, ascribes the Building of it to *Belus*, who was himself worshipped there after his Death. But certain it is, if the *Belus* of that Historian be the same with *Nimrod*, as is very probable, his Design was not to build a Temple, but to erect a Tower, in order to shelter himself and his People from Inundations, if such a one as a Deluge should again happen. We know in what manner God hath put a Stop to that mad Design. The Work continued in the same State it was in at the Confusion of Tongues, and was afterwards set apart for a Temple to *Belus*, who was deified after his Death. This famous Tower, commonly called the *Tower of Babel*, formed a Square in its Base, each Side containing a Stadium, (that is, a Measure of Ground



containing ſix hundred twenty-five Feet, that is, one hundred twenty-five Paces) or a Furlong in Length, which made half a Mile in Circumference. The whole Work conſiſted of eight Towers, raiſed the one above the other, and diminiſhing gradually, from the loweſt to the higheſt. Some Authors, as *Prideaux* remarks, being miſled by the *Latin* Verſion of *Herodotus*, alledge, that each of theſe Towers were a Furlong in Height, which would make the Whole a Mile high; but the *Greek* Text ſays no ſuch Thing, nor is any mention made of the Height of the Edifice. *Strabo*, who has alſo deſcribed this Temple, allows no more than a Furlong for its Height, and as much for each Side. The learned Publisher of the Edition of *Prideaux* at *Trevoux* ſays, that, according to the Meaſure of the Stadia uſed in the Time of *Herodotus*, the only antient Author who deſcribes the Edifice from having ſeen it, it could not be more than ſixty-nine Toiſes, or thereabouts in Height; that is, but a little more than twice the Height of the Croſs on the Cupulo of *St. Paul's*; which is not very extraordinary, conſidering the Magnificence of ſome Buildings in *Europe*. The ſame Editor further remarks, that as this Work was framed only of Bricks, which Men carried upon their Backs, as we learn from the Antients (ſee *Herodotus*, Book i.) and, as the Scripture tells us, concerning the Tower of *Babel*, its Conſtruction has nothing in it ſurpriſing; and tho' it was higher than the great Pyramid, by a hundred and nineteen Feet, yet as the latter was built, or at leaſt faced with Stones of an exceſſive Length, which were to be hoisted up to ſo prodigious an Height, the Building of it muſt needs have been infinitely more difficult. We learn from *Herodotus*, that they went up to the Top of this Building by winding Stairs, which were on the Outſide. Theſe eight Towers compoſed as it were ſo many Stories, each of which was ſeventy five Feet high, and in them they had diſpoſed ſeveral great Chambers ſupported by Pillars, and other leſſer ones, where People might reſt themſelves in going up. The higheſt was the moſt richly adorned, and that for which they had the greateſt Veneration. In this Chamber, according to *Herodotus*, there was a ſtately Bed, and a Table of maſſy Gold, but no Statue.

Until the Time of *Nebuchadnezzar* this Temple contained nothing but the Tower, and Chambers now mentioned,



tioned, which were fo many private Chapels. But that Monarch, as *Berosus* upon *Josephus* his Antiquities, Book x. relates, enlarged it a great deal by the Edifices he built all round it, with a Wall that furrounded them, and brazen Gates; in framing whereof the Sea of Brafs, and the other Utenfils of the Temple of *Jerufalem* had been employed. This Temple was ftill fubfifting in the Time of *Xerxes*, (fee *Herodotus*, Book x.) who, as he returned from his unfortunate Expedition into *Greece*, ordered it to be demolifhed, having firft pillaged its immense Riches, among which were Statues of mafsy Gold; one of them, as *Diodorus Siculus*, Book ii. has it, being forty Feet high, and which was probably the fame that *Nebuchadnezzar* had confecrated in the Plain of *Dura*. The Scripture, indeed, gives this Coloffus ninty Feet in Height, but this is to be underftood of the Statue and Pedeftal taken both together.

There were likewise in the fame Temple feveral Idols of folid Gold, and a great Number of facred Vafes of the fame Metal, whole Weight, according to the fame Author, came to 5030 Talents; which, added to the Statue, amounted to an immense Sum. In fine, it was from the Temple enlarged by *Nebuchadnezzar* that *Herodotus*, who had feen it, took the Description in his firft Book; and his Authority ought to be more regarded, than that of *Diodorus Siculus*, who fpoke of it only as he had heard from others. It is true, *Herodotus* fays, that in a low Chapel of this Temple was a large golden Statue of *Jupiter*, that is, of *Belus*; but he gives neither its Weight nor Dimentions, contenting himfelf with faying, that the Statue, with a golden Table, a Throne, and Foot-ftool, were altogether eftimated by the *Babylonians* at 800 Talents. The fame Author adds, that without this Chapel was likewise an Altar of Gold, and a larger one, on which they facrificed Animals full grown, becaufe it was not permitted to offer any fuch upon the golden Altar, but thofe only that were not yet weaned; and that they burned yearly upon the great Altar Incenfe to the Weight of an hundred thoufand Talents. Laftly, he mentions another Statue of mafsy Gold, which he had not feen; but was told it amounted to twelve Cubits, or eighteen Feet in Height. It is no doubt the fame that *Diodorus* fpeaks of, though he gives it forty Feet in Height; which Account is the more credible of the two, if it was that of



*Nebuchadnezzar*, as we have great Reason to think. I have obſerved from *Herodotus*, that, in the higher Tower, there was a magnificent Bed? and this Author ſubjoins, that none was allowed to lie there, except a Woman of the City, whom the Priſt of *Belus* choſe every Day, making her believe, that ſhe was honoured there with the Preſence of the God.

Q. What ſort of Form was the Temple of *Vulcan* at *Memphis* of?

A. The *Egyptians*, according to *Herodotus*, were the firſt People in the World who built Temples in Honour of the Gods. I have no deſign to ſpeak of all thoſe that were in that Country; in answer to the Queſtion, I ſhall ſpeak of that of *Vulcan*, and ſome others, which deſerve a particular Conſideration, upon account of their Antiquity. Although we have not any very full Deſcription of the Temple of *Vulcan*, we may judge from what *Herodotus* ſays of it, in ſeveral Places of his Hiſtory, ſee Book ii. ch. 99. that it muſt have been of ſurpriſing Magnificence. Firſt, as to its Antiquity, it ſeems to be unqueſtionable, ſince that Hiſtorian tells us, it was built by *Menes*, the firſt who reigned in *Egypt* after the Gods, and Demi-gods. Probably it was not that Prince who gave all that Beauty to the Work, for which it was afterwards admired; although *Herodotus* ſays, that even then it was grand and highly celebrated, ſince the primitive Buildings ſpoke of nothing but a noble Simplicity. But the Succeſſors of *Menes*, ambitiouſly vied with one another in embellishing the Work of the Founder of their Monarchy, and in adorning it with the Statues we are going to mention; for, according to the beſt Hiſtorians, there were no Statues in the antient Temples of *Egypt*. *Mæris*, a powerful Prince, very rich, added to this firſt Temple the ſtately Porch, that was on the North Side. *Rhamſindus*, *Protus*'s Succeſſor, raiſed, according to the ſame Author, that which fronted to the Weſt, and placed over-gainſt the Porch two Coloſſal Statues, each twenty five Cubits, that is, thirty ſeven, or thirty eight Feet in Height. The one which the *Egyptians* worſhipped was called by them *Summer*, becauſe it faced to the North: The other, for which they had no Regard, was ſtiled *Winter*, and looked to the South. In fine, *Amafis* ſet up be-  
fore



fore the ſame Temple an inverted Statue, ſeventy five Feet high; and upon this *Coloſſus*, which ſerved for a Foundation, or rather Peđeſtal, he erected two other Statues, each twenty Feet in Height, and of the ſame Marble with the great one. It is eaſy judging, from *Herodotus's* Account, of the Magnificence and Extent of this Temple. In the mean time the inner Part of the Edifice, ſo far from inviting the Admiration of thoſe who entered into it, only provoked the Contempt and Raillery of *Cambyſes*, who broke out into an inordinate Fit of Laughter, at ſeeing the Statues of *Vulcan*, and the other Gods, like *Pignies*; which, in truth, muſt needs have made a very ridiculous Contrast with *Coloſſiſes* in the Porches, of which we have ſpoke. This, perhaps, was the ſame Temple which *Menes* had built: For, the Works of the *Egyptians* were made to laſt an immense Time.

Q. Give me an Account of ſome of the other Temples of *Egypt*?

A. *Egypt* had beſides a great Number of Temples, every one of them richer than another; ſuch as that of *Jupiter* at *Thebes*, or *Dioſpolis*; and that of *Andera* at *Hermunthis*; that of *Proteus* at *Memphis*, mentioned by *Herodotus*; and that of *Minerva* at *Sais*, which, as the ſame Author tells us, *Amasius* had taken great Pains to embellish with a Porch, which far ſurpaſſed in Grandeur and Magnificence, all the Monuments which the Kings, his Predeceſſors, had left; for the *Egyptians* loved *Coloſſal* Figures, not to mention Stones, that were hardly to be meaſured for their enormous Bigneſs, which came moſt of them from *Elephantina*, a Town at the Diſtance of twenty Days ſailing from *Sais*. I cannot forbear to take notice of a Sort of Temple, the only one in its Kind, I mean that Chapel of a ſingle Stone, which the ſame *Amasius* had cauſed to be cut out of the Quarries in the *Upper Egypt*, and to be transported, with incredible Labour and Pains, as far as *Sais*, where it was to be ſet up in the Temple of *Minerva*. Here is the Account given of it by *Herodotus*.  
 “ But what I admire more than all the other Works done  
 “ by *Amasius's* Orders, ſays that Author, he cauſed to be  
 “ brought from *Elephantina* an Houſe made of a ſingle  
 “ Stone; which two thouſand Men, all of them Pilots  
 “ and Sailers, were not able to transport in leſs than  
 “ three

“ three Years. The Front of this House was twenty one  
“ Cubits, (that is, thirty one Feet and an half) by fourteen  
“ in Breadth, and eight in Height; and within the Walls  
“ five Cubits high, and eighteen in Length.”

This House never entered the Temple of *Minerva*, but was left at the Gate, whether *Amasis* was provoked to see the Architect, who conducted it, complain heavily of the Labour this Work had cost him, or, because one of them, who had been assisting to convey it along the *Nile*, was crushed to death, as the same Historian relates.

Q. Have you any Thing to say of the Temple of *Diana* at *Ephesus*?

A. This Temple of *Diana* at *Ephesus* has passed for one of the seven Wonders of the World, and was of very great Antiquity; but at first it was not so magnificent as it became afterwards, since, according to *Pliny*, Book xxxvi. ch. 14. all *Asia* conspired, for two hundred Years, to adorn and embellish it. *Pindar*, in one of his Odes, says, it was built by the *Amazons*, when they were going to make War upon the *Athenians* and *Theseus*; but *Pausanias*, Book vii. tells us, that one *Cresus* and *Ephesus*, who built the City, were the Founders of it, and assures us, that this great Poet was ignorant of the Antiquity of that Temple; since those very *Amazons* had come from the Banks of *Thermodon*, to sacrifice to *Diana* of the *Ephesians*, in her Temple, with which they were acquainted, because some time before, being defeated by *Hercules*, and antecedently to him by *Bacchus*, they had fled thither for Refuge, as into a Sanctuary.

*Dionysius*, the Geographer, informs us, there was one yet more antient, built by the same *Amazons*, which remarkably declared the Simplicity of the first Ages, since it only consisted in a Niche, hollowed out of an Elm, where was probably the Statue of *Diana*. That which I am going to speak of was not so antient; but how magnificent it was the following Description by *Pliny* will shew. It was built, says he, in a marshy Ground, to secure it from Earthquakes, and Openings of the Earth, that sometimes happen there; and that the Foundations of such a weighty Building might stand solid upon this soft and fenny Ground, they strewed over it a Quantity of beaten Coals, and laid over them Sheep-skins with  
their



their Wool on. This Temple, continues the same Author, was four hundred and twenty Feet long, and two hundred Feet broad. The hundred and twenty-seven Columns, which supported the Edifice, were placed there by so many Kings, and were each of them sixty Feet high. Of these Pillars there were thirty six Leautifully carved, and one of them by the famous *Croesus*. The Architect, who carried on this Work, was *Chersiphron*, or *Clesiphon*; and it is a Wonder how he could place Architraves of so prodigious a Weight. The Artifice which this skilful Workman made use of for this Purpose was singular; he had laid great Bags full of Sand on the Top of the Columns, then, letting the Sand gently run out, the Architraves came insensibly to their proper Seat. *Chersiphron* found still more Difficulty in placing a Stone, of a much greater Weight, above the Temple-gate. Here it might be expected, that *Pliny*, if he was not informed of the Thing, should, at least, have thought upon a Way how this immense Stone might have been placed; but, instead of that, he coldly relates a Vision of the Architect, to whom *Diana* appeared, exhorting him to Courage; and the next Morning, says he, the Stone was seen to descend of its own accord, and settle in the intended Situation. *Atque ita postridie apparuit lapis, ponderaque ipso correctus videbatur.* It is credible enough, that the Roof of the Temple was made of Cedar-planks, as the same Author tells us; but, I don't know if we are to credit what he says of the Stair, by which they went to the very Top, that was made of a single Vine-stock. Neither *Chersiphron*, nor his Son *Metagenes*, finished this so grand and magnificent a Work: Other Architects wrought at it; and it was not entirely compleated till after a Period of 220 Years. The Riches of the Temple must now have been immense, since so many Kings contributed to embellish it, and since nothing was more famous in all *Asia* than this Fabrick, either for Devotion, or the infinite Concourse of People that resorted to *Ephesus*. The Account given by *St. Paul*, *Acts* xix. 24. of the Sedition hatched by the Gold-smiths of that City, who earned their Living by making small Silver Statues of *Diana*, shews us effectually how celebrated the Worship of that Goddes was.

It is further probable, that the Deſcription given by *Pliny* reſpects the Temple which was burnt by *Eroſtratus*, in the Manner every body knows. For that which ſubſiſted in his Time had been raiſed by *Cheiromocrates*, the ſame who built the Town of *Alexandria*, and who propoſed to cut Mount *Athos* into a Statue of *Alexander*. This laſt Temple, which *Strabo* had ſeen, was not inferior in Beauty and Riches to the former; and there were to be ſeen the Works of the ableſt Statuaries in *Greece*. The Altar was wholly *Paxiteles's* Workmanſhip. *Xenophon* ſpeaks of a Statue of maſſy Gold, whereof *Herodotus*, who had viſited this Temple, ſays nothing. *Strabo* aſſures us likewise, that the *Epheſians*, in Gratitude, had erected in the ſame Place a Statue of Gold, in Honour of *Artemidorus*. *Vitruvius* tells us, that this Temple, of the *Ionic* Order, was dipetric, that is, that there went quite round it two Ranges of Pillars, in form of a double Por- tico; that it was ſeventy-one Toiſes in Length, with more than thirty-fix in Breadth; and that there were reckoned in it 127 Pillars of ſixty Feet high.

This Temple was one of the moſt celebrated Aſylums, which, according to the Author laſt quoted, extended to 125 Feet of the adjacent Ground. *Methridates* had confined it to the Space of a Bow-ſhot, *Mark Antony* doubled that Extent: But *Tiberius*, to correct the Abuses that were occaſioned by theſe Sorts of Privileges, aboliſhed this Aſylum. Nothing at this Day of ſo ſtately a Fabric is remaining, but ſome Ruins; an Account whereof may be ſeen in *Spont's Voyage*.

Q. Can you give a further Account of the Temples and Chapels of *Greece*?

A. *Greece* had ſo great a Number of Temples, Chapels, and Altars, that they occurred every where, in Cities, Villages, and in the open Fields. To be convinced of this one needs but to read the Antients, and eſpecially *Pauſanias*, who has applied himſelf particularly to deſcribe them, and ſpeaks of them in almoſt every Page of his Travels through *Greece*. Of all theſe Temples there were four which *Vitruvius* eſpecially admired; they were built of Marble, and enriched with ſuch fine Ornaments, that they drew the Admiration of the ableſt Judges, and were become the Standard and Model of Buildings in the  
three



three Orders of Architecture, the *Dorick*, the *Ionick*, and the *Corinthian*. The firſt of theſe fine Works was, the Temple of *Diana* at *Ephesus*, of which I have given the Deſcription. The ſecond, that of *Apollo* in the City of *Milethus*; both theſe of the *Ionick* Order. This celebrated Architect placed in the third Rank, the Temple of *Eleusis*, built in Honour of *Ceres* and *Proſerpina*, which *Ictrius* made of the *Dorick* Order, of ſo wide Extent, that it was capable of containing thirty thouſand Souls; for there were, at leaſt, ſo many, and oftentimes more, at the Celebration of the Myſteries of thoſe two Goddeſſes; ſee *Herodotus*, Book viii. ch. 65. and *Strabo*, Book ix. Page 365. At firſt, as *Virtruvius* remarks, this Temple had no Columns on the Outſide, to have more Room and Scope for the religious Ceremonies that were performed at the Sacrifices; but *Philo* afterwards added to it a magnificent Portico. The fourth, was the Temple of *Jupiter Olympius*, at *Athens*, of the *Corinthian* Order: It had at firſt been began by *Piſiſtratus*; but the Broils that followed upon his Death left the Work unfinished for near three hundred Years, till at laſt *Antioch Epiphanes*, King of *Syria*, undertook the Expence neceſſary for finiſhing the Nave, which was very large, and the Columns of the Portico. *Coffutius*, a Roman Citizen, and ſkilful Architect, was choſen for the Execution of this great Work; and he ſucceeded in it ſo well, that there were few Edifices equal to it in Grandeur and Magnificence. The Temple of *Jupiter Olympius*, at *Athens*, whereof *Libea*, a Native of the Country, was Architect, was of the *Dorick* Order, and on the Outſide was ſurrounded with Columns, inſomuch, that the Place where it was built formed a ſtately Periſtyle. In this Fabrick they made uſe of the Stones of the Country, which, however, were of a ſingular Nature, and exquisite Beauty. The Height of the Temple, from the Area to the Roof, was ſixty-eight Feet, its Breadth ninety-five, and its Length two hundred and thirty: The Roof was not of Tiles, but of fine pentelick Marble, cut in the Form of Tiles: From the Middle of the Roof hung a gilded Victory, and under his Statue a golden Shield, on which was repreſented *Meduſa's* Head; and at each Extremity of the ſame Roof hung two gilded Kettles; on the Outſide above the Columns a Rope went round the Temple, to which were faſtened twenty-one gilt

gilt Bucklers, conſecrated to *Jupiter* by *Mummius*, after the Sacking of *Corinth*. Upon the Pediment, in the Front, was repreſented with exquisite Art the Chariot-race between *Pelops* and *Oenomaus* and his Wife *Sterope*, one of the Daughters of *Atlas*; the Chariot with four Horſes, and *Myrtillus* the Charioteer of *Oenomaus* were upon the Right-hand of the God: *Pelops*, *Hippodamia*, and the Charioteer with his Horſes were on the Left. All theſe Figures were done by *Pæonius*, a Native of *Thrace*. The back Pediment, the Work of *Alcamenes*, the beſt Statuary in his Time next to *Phidias*, repreſented the Battle of the *Centaur*s with the *Lapithæ*, at the Marriage of *Perithous*. A great Part of *Hercules*'s Labours were repreſented upon the Inſide of this Fabrick, and upon the Gates, which were all of Braſs, were to be ſeen, among other Things, the Hunting of the Boar of *Erymanthus*, and the Exploits of the ſame *Hercules* againſt *Diomedes*, King of *Thrace*, *Geryon*, &c. In fine, there were two Ranges of Columns, ſupporting two Galleries raiſed exceeding high, under which was the Way that led to *Jupiter*'s Throne. This Throne and the Statues of the Gods were *Phidias*'s Maſter-piece; and Antiquity produced nothing ſo magnificent nor ſo finiſhed. The Statue of an immense Height was of Gold and Ivory, ſo artificially blended, that it could not be beheld but with Aſtoniſhment. The God wore upon his Head a Crown, which reſembled the Olive-leaf to Perfection; in his Right-hand he held a Victory likewiſe of Gold and Ivory, and in his Left a Sceptre of exquisite Taſte, reſulgent with all Sorts of Metals, and ſupporting an Eagle. The Shoes and Mantle of the God were of Gold; and upon the Mantle were all Sorts of Animals and Flowers engraved. The Throne was all ſparkling with Gold and precious Stones. The Ivory and Ebony, the Animals there repreſented; and ſeveral other Ornaments by their Aſſemblage formed a delightful Variety. At the four Corners of the Throne were many Victories, that ſeemed to be joining Hands for a Dance, beſides two others that were at *Jupiter*'s Feet. The Feet of the Throne, on the Foreſide, were adorned with *Sphinxes*, who were plucking the tender Infants from the Boſom of the *Theban* Mothers; and underneath were to be ſeen *Apollo* and *Diano*, wounding *Niobe*'s Children to death with their Arrows. Four Croſs-bars that were at the Feet



Feet of the Throne, and went from one End to the other, were adorned with a great Number of Figures extremely beautiful; upon one were represented seven Conquerors at the Olympic Games; upon another appeared *Hercules* ready to engage with the *Amazons*, and the Number of Combats on either Side was twenty-nine. Besides the Feet of the Throne, there were likewise Pillars to support it. In fine, a great Ballustrade, painted and adorned with Figures, railed in the whole Work. *Panæus*, an able Painter of that Time, had represented there, with inimitable Art, *Atlas* bearing the Heavens upon his Shoulders, and *Hercules*, in an Attitude stooping, to ease him of his Load; *Theseus* and *Perithous*, the Combat of *Hercules*, with the Lion of *Nemea*, *Ajax* offering Violence to *Cassandra*, *Hippodamia* with her Mother, *Prometheus* in Chains, and a thousand other Subjects of fabulous History. In the most elevated Place of the Throne, above the Head of the God, were the Graces and Hours, of each three in Number. The Pedestal, which supported this Pile, was equally adorned with the rest. There *Phidias* had ingraved upon Gold, on the one Side, the Sun guiding his Chariot; on the other, *Jupiter* and *Juno*, the Graces, *Mercury* and *Vesta*. There *Venus* appeared rising out of the Bosom of the Sea, and *Cupid* receiving her, while *Pitho*, or the Goddess of Persuasion, was presenting her with a Crown. There also appeared *Apollo* and *Diana*, *Minerva*, and *Hercules*. At the Bottom of the Pedestal you might have seen *Amphitrite* and *Neptune*, and *Diana*, or the Moon, who appeared mounted on Horse-back. In fine, a Woollen Veil, of purple Dye and magnificently embroidered, the Present of King *Antiochus*, hung from top to bottom. I say nothing of the other Ornaments of this noble Structure, nor of the Pavement which was of the finest Marble, nor of the Presents consecrated to the God by several Princes, nor of the prodigious Number of Statues that were in the Temple, as well as in the Neighbourhood of it. For all these *Pausanias* may be consulted, from whom I have taken this Discription. I only add, that, in order to judge of the Greatness of *Jupiter's* Statue, about which the Antients are not agreed, it is sufficient to observe, that the Throne and Statue reached from the Pavement to the Roof, whose Elevation I have marked. It will readily be granted, that a Work of such a Nature,

of

of so prodigious an Extent, of so considerable an Height, where Gold-blended with Ebony and Ivory cast a dazzling Splendor, where so many Figures, Bas-reliefs, and Paintings were to be seen, the Whole done by the best Masters, could not fail to have a very delightful Effect upon those who entered into the Temple. We must not forget, that the Edifice was of the *Dorick* Order, the most antient of all the Orders in Architecture, and at the same time the most suitable to Works of Grandeur.

2. What was the Structure and Form of the Temple of *Apollo* at *Delphi*?

A. If the Temple of *Apollo* at *Delphi* was not so magnificent in its Structure as that I have been describing, it was a great deal richer in immense Presents that were sent to it from every Quarter: I say richer, if indeed it be possible to estimate the Master-piece of *Phidias*. At first the Temple of *Delphi* was of very little Consideration. A Cavern, whence issued certain Exhalations, that infused Vivacity and a Sort of Enthusiasm into those who approached it, having made People believe there was something in it divine, an Oracle was founded in this Place; the Concourse, which this pretended Miracle drew, obliged the neighbouring Inhabitants to consecrate the Place; and they first built there a Chapel, or rather a Hut made of Laurel-boughs. They gave out, adds *Pausanias*, that the Bees raised a second Chapel there, which was of Wax; and that *Apollo* sent it to the *Hyperboreans*. It is easy to see, that this is a mere Fable, which I have explained in the Oracle of *Delphi*, and *Pausanias* judges of it the same way. The third Temple of *Delphi* was built of Brass; which needs not seem very surprising, as the Author remarks, whom I have now quoted, and whom I transcribe almost Word for Word; since *Acrisius*, King of *Argos*, caused an Apartment to be made of Brass, to shut up in it his Daughter *Danaë*; and in his (*Pausanias*'s) Time was still extant at *Sparta* the Temple of *Minerva Chalciaecos*, so called, because it was wholly of Brass. But that this Temple had been built by *Vulcan* is what *Pausanias* says he did not believe; nor that there were upon the Cielings golden Virgins, who sung charmingly, as *Pindar* had imagined; in Imitation, no doubt, of the *Sirens*



in *Homer*. The Antients were not agreed about the Manner how this Temple was deſtroyed : Some ſaid the Earth had opened and ſwallowed it up ; others, that, it having taken fire, the Braſs whereof it was made melted down. The Temple was built a fourth time of Stone, and had for its Architects *Agamedes* and *Trophonius*. This Edifice was burnt down to the Ground the firſt Year of the fifty-eighth Olympiad. The laſt, in fine, which was ſubſiſting in *Pauſanias's* Time, and which excelled the reſt in Grandeur and Riches, was built by the Direction of the *Amphidones*, that is, the general Council of Greece, with the Money which the People had conſecrated for that Uſe.

Although we have not a particular Deſcription of this laſt Temple, it is eaſy to judge of its Extent, and of the immense Riches it contained, from the Concern which ſo many Kings and whole Nations had to ſend Preſents to it. Few or none came to conſult the Oracle of *Apollo* (and who was there but either came or ſent to it?) without bringing ſome Offerings to the God : And of theſe Offerings there muſt needs have been an infinite Number ; ſince, although this Temple had been pillaged ſeveral times, as may be ſeen in the Author whom I am copying, *Nero* carried off from it five hundred Statues all of Braſs, partly of the Gods, and partly illuſtrious Men.

2. Deſcribe to me ſome of the ancient Temples of Rome, particularly that of the *Pantheon*.

*A.* Rome and Italy abounded with Temples as much as Greece. They were to be met with every where ; and ſeveral of them remarkable ; either for their Singularity or Magnificence. Among the moſt elegant we are to reckon that of *Jupiter Capitolinus*, and that of *Peace* ; which, according to *Pliny*, were two of the fineſt Ornaments of Rome. But I know none of them more noble, nor more ſolidly built than the great *Pantheon*, commonly called the *Rotunda*, ſince it ſubſiſts at this Day entire, under the Name of the Church of *All-Saints*, to whom it is conſecrated, as in *Paganism* it was to all the Gods ; I chuſe to give the Deſcription of it in preference to others. The Draught of it may be ſeen in the ſecond Volume of *Montfaucon's Antiquities*, who has taken the Plan of it from *Serlio*, and the Profile from *Laſſeri*.

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The most common Opinion is, that it was built by the Direction and at the Expence of *Agrippa*, *Augustus's* Son-in-law; though there are Authors who maintain, that it was before his Time, and that he only repaired it, and made an Addition to it of that fine Portico, which is there still to be seen. This great Fabrick, which receives Light only from an Hole in the Middle of the Dome, so ingeniously contrived, that the whole is sufficiently lighted by it, is of a round Figure; the Architect, it seems, designing to imitate the Figure of the World, as is to be remarked in a great many other Temples of the earliest Antiquity. This, at least, is *Pliny's* Opinion; *Quod forma ejus convexa fastigiatum Cæli similitudinem ostendat.*

The Portico, the Work of *Agrippa*, more beautiful and more surprising than the Temple itself, is composed of sixteen Columns of grand Marble, each one single Stone. These Columns are five Feet in Diameter, and above seven and thirty Feet high, without including the Base and Chapter. Of these sixteen Columns there are eight in the Front, and as many behind them, all of the *Corinthian* Order. As in the Time of Pope *Eugenius* there was found near this Edifice a Part of *Agrippa's* Head in Brass, an Horse's Foot, and a Piece of a Wheel of the same Metal, it would seem that this great Man had himself been represented in Brass upon this Portico, riding in a Chariot with four Horses.

When I said that this Temple is subsisting entire at this Day, I would be understood to mean the Body of the Work, raised on so solid Foundations, that nothing has been able to move it. And no Wonder; for, according to a *Roman* Architect, whose Manuscript is in *F. Montfaucon's* Hands, these Foundations were a Mass not only extending itself under the whole Edifice, but also a great way beyond its Walls. As for the magnificent Works, the Statues, and other precious Things, of which it was full, these are all gone to wreck. The Plates of gilt Brass that covered the whole Roof, were carried off by the Emperor *Constantine* the Third. Pope *Urban* the Eighth made free with the Beams of the same Metal, to form the Canopie of *St. Peter's*, and the great Pieces of Artillery, which are in the Castle of *St. Angelo*. The Statues of the Gods, that were in the Niches, that



are ſtill to be ſeen within the Temple, have either been pillaged, or buried under the Ground; nor is it very long ago ſince, in digging near the Edifice, they found firſt a Lion of Baſalt, which is a fine *Egyptian* Marble; and then another, which ſerved for Ornaments to the Fountain of *Sextus* the Fifth; not to mention a large beautiful Vafe of Porphyry, that was placed by the Portico. In general this Fabric or Edifice was exceeding magnificent, perfectly well built, in juſt Proportions, and it ſtill makes one of the faireſt Ornaments of *Rome*.

Q. Since you have ſpoke of Temples, tell me ſomething of *Altars*.

A. Without inſiſting upon the Etymology of the Word *Altare*, a Name which we commonly reckon to have been given to Altars, becauſe they are high built, we ſay with *Servius* upon the fifth *Eclogue* of *Virgil*, that the Antients made ſome Diſtinction between *Altare* and *Ara*; for, although the laſt was equally uſed, either in ſpeaking of the celeftial or infernal Gods, yet the Word *Altare* was peculiarly ſet apart to denote the Altars of the former. *Notumus, inquit, aras Diis eſſe ſuperis et infernis eſſe conſecratas, altaria vero eſſe ſuperiorum tantum Deorum*. This was *Servius*'s Diſtinction, though ſome Authors add another, and ſay, that to the celeftial Gods Sacrifices were offered upon Altars; to the terreſtrial Gods upon the Earth itſelf; and to the infernal ones in Holes; to the Nymphs Victims were offered in Dens and Caverns.

The Antiquity of Altars is not to be called in queſtion: No doubt it was prior to the Building of Temples, not only among the Patriarchs, but among the Pagans too. And as the ſuperſtitious Pagan Worſhip commenced in *Egypt*, as has been ſaid, this is probably the Country where the firſt Altars were erected; accordingly this is the Opinion of *Herodotus*, and of *Cælius Rhodiginus* in his *different Readings*, Book *xvii*. Simplicity having always been a Concomitant of Uſages merely invented; it is plain, that the firſt Altars were nothing but ſimple Heaps of Earth, or Turf, which were called *Aræ reſpectivæ*, or *graminæ*, or rough Stones, &c. and Idolaters at firſt imitated that ſimple Manner of raiſing Altars, which was uſed by *Noah*, and the other primitive Patriarchs; but in latter Times Altars came to be quite changed, both in Matter

Matter and Form. Accordingly, *Paganism* had of them several Forms, four-square, long-square, round, triangular; as of different Materials, of Stone, Marble, Brass, and of Gold itself; at least *Heredotus*, Book i. says so, of the Table that was in the Temple of *Belus* at *Babylon*. *Pausanias* observes, that some of them were Wood, but that it was rare to find any of that Sort. That of *Jupiter Olympius* was nothing but an Heap of Ashes, others were but a mere Collection of Horns of different Animals: *Innumeris obstructam de cornibus aram*, as *Ovid* speaks. *Eustathius*, upon the eighth Book of the *Iliad*, mentions this Altar, and says it was at *Ephesus*, and that *Apollo* had built it of the Bulls Horns which *Diana* had killed in hunting. *Moses* speaks often of the Horns of the Altar, but in another Sense, meaning nothing thereby but their Corners.

The great Veneration for Altars introduced the Custom of having recourse to them upon every Occasion. There they struck up Alliances, Treaties of Peace and Reconciliations, Marriages, &c. *Virgil*, so knowing in the Customs of his Country, shall be our first Author for what concerns the Treaties of Peace.

*Post idem, inter se posito certamine, reges  
Armati Jovis ante aras, paterasque tenentes,  
Stabant, & casa firmabant fœdera porca.*  
Æneid. lib. viii.

The same Author represents *Aeneas* thus complaining of the Infringment of the Peace by the *Rutuli*:

*Multa Jovem, & læsi testatur fœderis aras.*  
*Silius Italicus*, taxing the *Carthaginians* with their Treachery, in the Treaties they had made with the *Romans*, speaking of the same Custom:

*Sed pacis faciem, & pollutas fœderis aras, &c.*  
Upon this Occasion, when they took an Oath of Peace, they embraced the Altar, or only touched it; which *Virgil*, *Æneid*. lib. xii. has well explained in the Treaty made between *Aeneas* and *Latins*.

*Tango aras, mediosque ignes, & numina testor,  
Nulla dies pacem hanc Italis, nec fœdera rumpet,  
Quo res cunque cadenet.*



And *Juvenal*, Satire xiii.

*Atque adeo intrepide quæcunque altaria tangunt.*

As Men have always been too ready to play fast and loose with one another, not thinking themselves secure enough by Treaties of Peace and Alliances, made in face of the Altars, they added to the sacred Tye of an Oath, which was taken by the Party, laying his Hand upon the Altar, (see *Lucian* in *Jove Tragædo*) as we at this Day on like Occasions make use of the Holy Gospel. Magistrates, before they entered upon Offices of Judicature, likewise took an Oath at the Altar of *Themis*. *St. Ambros* informs us, in his third Epistle, of this Custom, where he exhorts *Valentinian* the Emperor, not to give Orders for repairing of the Altars of that Goddes, which was ruinous.

As for the Marriages that were solemnized in face of the Altars, especially of *Juno*, or *Lucina*, *F. Berthold* may be consulted, who brings many Authorities for the Proof of it, and some Examples to confirm it. Lastly, it was nigh the Altars that they kept public Entertainments, as may be seen in several Places of *Virgil*, such as *Georgics*, Book iv. *Æneid*, Book viii. &c. and in divers other Authors.

Q. You have spoke of the Temples and Altars, what do you say of the sacred Groves?

A. Besides the Temples, Chapels, Lararies, Altars, Paganism had also other Places devoted to the Service of the Gods. These were the consecrated Groves, the Institution of which is so antient, that it is even thought to have been antecedent to that of Temples and Altars. As the *Romans* called these Groves *Luci*, *Servius* thinks they got that Name, because they kindled Fire to let the Mysteries be seen that were there celebrated. *Luci a lucenda*, for whether (as was probably their Way at first) they chose for the Purpose natural Woods, with which every Place was antiently furnished, or planted them on Purpose, as was done in later Times, they were always the thickest Groves of their Kind, Places dark and gloomy, impenetrable even to the Sun-beams. It was in these dark Retreats, apt to overcast the Mind with I know not what Horror, that the first Mysteries of Paganism were cele-

celebrated. Here it was our antient *Druids* aſſembled, who got there very Names from the Oaks which they frequented. It appears however to have been the Opinion of the Antients, that theſe Groves, at firſt conſecrated to *Lucine*, who was the ſame with *Diana* and *Hecate*, had been ſo called from the Name of that Goddeſs. See the Scholiaſt on the fourth Book of the *Thebaid* of *Statius*, *Horace's Art of Poetry*, *Virgil's Aeneid*, Book vi.

The Uſe of the ſacred Groves, for the Celebration of Myſteries, is of very great Antiquity; and perhaps of all others the moſt univerſal. At firſt there were in theſe Groves neither Temples nor Altars; they were ſimple Retreats, to which there was no Access for the Profane; that is, ſuch as were not devoted to the Service of the Gods. Afterwards they built Chapels and Temples in them, and even, to preſerve ſo antient a Cuſtom, they took care, whenever it was in their Power, to plant Groves round the Temples and Altars, to incloſe them with Walls, Hedges, and Ditches; and theſe Groves were not only conſecrated to the Gods, in Honour of whom the Temples in the Centers of them had been built, but they were themſelves a Place of Sanctuary for Criminals, who fled thither for Refuge.

*Mos*is to hinder the *Hebrews*, too prone to miſtake the idolatrous Practice of the People about them, from following this pernicious Cuſtom, forbids them to plant Groves about the Altars of the true God, *Deut. xvi. 21.* *Thou ſhalt not plant thee a Grove of any Trees near unto the Altar of the Lord thy God, which thou ſhalt make to thee.* Nay, every time this ſacred Legiſlator commands the *Jews* to deſtroy Idols, he orders them at the ſame Time to cut down the hallowed Groves, *Exodus xxxiv. 13.* *But ye ſhall deſtroy their Altars, break their Images, and cut down their Groves; and in another Place, Deut. xii. 3.* *And ye ſhall overthrow their Altars, and break their Pillars, and burn their Groves with Fire.* The ſame Orders were renewed to *Gideon*, and the Prophets always ſpeak with Indignation of the Kings of *Judah* and *Iſrael*, who had a Cuſtom of ſacrificing in the conſecrated Groves. The *Jews* were ſo prone to imitate the idolatrous Nations in this, that one of their Kings carried the Impiety ſo far, as to plant at *Jeruſalem* one of theſe Groves, which *Joſias* cut down, and buried in the Valley of *Kidron*,



2 Kings xxiii. 6. *And he brought cut the Grove from the Houſe of the Lord, without Jeruſalem, unto the Brook Kidron; and ſlumpt it to ſmall Powder, and caſt the Powder thereof upon the Graves of the Children of the People. The Rabbins add; that the Jews were not permitted to enter theſe Groves; to cut a Tree of them for their Uſe; to reſt under their Shade; to eat the Eggs; or the little Birds that neſtled there, nor to take the dead Wood; nay, nor to eat the Bread that had been baked with that Wood; upon which the Curious may conſult Selden, de Jure Nationum & Gentium, Lib. ii. cap. 6.*

Q. Tell me ſomething of the *Sanctuaries*, or *Aſylas*.

A. The Temples, Altars, and ſacred Groves, having been among the *Pagans* Places of Refuge for Criminals, I muſt explain whercin this Right of *Aſylum* conſiſted, what were the Privileges belonging to it, and whence the Origin of the Thing was derived.

From the Time that Men began to devote Places to the Worſhip of the Gods, there to acknowledge them in an authentic and ſolemn Manner as their Lords; and ſovereign Diſpoſers of their Deſtiny; and to conceive hope of being aided by them, they believed them to be there preſent in a peculiar Manner; and hence, that they might not ſeem inexorable towards others, while they were ſupplicating the Gods to be propitious to themſelves; it is highly credible, that they looked upon theſe ſacred Places, whither the Guilty had repaired as Sanctuaries inviolable.

The Tabernacle and Temple of *Jeruſalem* were Places of Refuge, and doubtleſs the fiſt Altars raiſed by the Patriarchs were ſo too, ſince *Mos*s excludes Murderers, who fled for Refuge to thoſe he himſelf ſet up. The Cities of Refuge, appointed by *Mos*es and *Joſuah*, were likewiſe *Aſyles*, Numb. xxxv. 6. *And among the Cities, which ye ſhall give unto the Levites, there ſhall be Cities for Refuge, which ye ſhall appoint for the Man-ſlayer; that he may fly thither: And to them ye ſhall add forty and ſeven Cities.* Deuteronomy iv. 41, 42. *Then Moſes ſwored three Cities on this ſide Jordan, towards the Sun-riſing, that the Slayer might flee thither, whither ſhould kill his Neighbour unawares, and hated him not in Time paſt; and that, flying unto one of theſe Cities, he might live.* *Joſhua*, ch. xx. v. 32 ſpeak

to the Children of Israel, saying, appoint out for you Cities of Refuge, whereof I spake unto you by the Hand of Moses, that the Slayer that killeth any Person unawares, and unwillingly, may fly thither, and they shall be your Refuge from the Avenger of Blood. Paganism, which imitated many of the Customs of God's People, from them, no doubt, had likewise taken this of propitiating Asylas. We know from *Pausanias* in his *Boetia*, that *Cadmus* granted it to the City or Citadel, which he built in *Boetia*; and it is probable, as *M. Simon* remarks, that this Prince, a Native of *Phenicia*, and in the Neighbourhood of *Palastine*, having learned how much the Confluence of Criminals and Debtors, into the Jewish Cities of Refuge, had been of Use to that People, had used the same Means to draw Inhabitants into his. *Theseus* for *Athens*, and *Romulus* for his new City, had recourse to the same Piece of Policy. If we believe *Plutarch* in the Life of *Theseus*. *Diodorus Siculus*, in the Life of *Romulus*, assures us, that *Cybele* founded an Asyle in *Samothracia*.

Thus the Asylas were properly for involuntary Delinquencies. for those who were oppressed by an unjust Power, for Slaves ill-used by cruel Masters, and for Debtors who were injuriously dealt with. But as the wisest Institutions are liable to be abused, even Criminals condemned to Death found a secure Sanctuary in the Temple of *Pallus* at *Lacedaemon*; Bankrupts in that of the Goddess *Hebe* at *Phlius*, and in that of *Diana* at *Ephesus*.

It was not only Cities and Temples that served for Sanctuaries; the sacred Groves, the Altars, wherever they were, the Statues of the Gods, those of the Emperors, and the Tombs of Heroes, had the same Privilege; and it was enough for a Criminal to be within the Compass of these Groves, or to have embraced an Altar, or the Statue of some God, to be in perfect Safety. Being once within the Protection of an Asyle the Criminal remained at the Feet of the Altar or Statue, and had his Victuals brought to him, till he found the Opportunity of making his Escape, or of satisfying the offended Party.

Q. How came *Terminus* to be made a God?

A. If the Boundaries which separate the Fields had always been sacred, Laws and Religion needed not to



have lent their Assistance against those who encroached upon them. The Golden Age, whereof the Poets speak so much; that happy Time when all Goods were common, was but a Period of short Duration; and the same Covetousness which led Men to appropriate some Things to themselves, tempted them very soon to usurp what belonged to others: Hence the Origin of these Boundaries, which the Laws obliged every Particular to fix to the Ground he possessed. If we may credit *Virgil*, *Ceres* herself, that famous Legislatress, who did so much Honour to the Culture of the Fields, and to Tillage, was the first that founded the Law binding every Man to bound his Grounds: *Partire limite campum*. However, as the Laws, established for the Security of the Land-marks, were not a sufficient Curb to Avarice, *Numa* persuaded the People, that there was a God the Protector of the Land-marks, and an Avenger of Incroachments. He even built a Temple to him upon the *Tarpeian* Mount. To make the Supposition more probable, he made this new God to be represented under the Form of a Stone or Stock, as we learn from *Tibullus*, Eclogue, Book i. *Ovid*, *Fast.* Book ii. The God *Terminus*, however, was represented afterwards with an human Body, placed upon a pyramidical Land-mark. The Feast of this God was called from his Name *Terminalis*, and was celebrated about the End of *February*, on the sixth of the Kalends of *March*. On that Day public and private Sacrifices were offered to him, but without any Effusion of Blood; the whole Ceremony consisted in Libations of Wine, Milk, Offerings of Fruits, and some Cakes of new Meal. The public Sacrifices were offered in the Temples, and the others upon the Land-marks; the two Parties, whose Lands touched one another, having on each Side adorned the Boundary with a Garland, offered to it their Gifts, as we are told by *Ovid*, *Fast.* Book ii.

*Te duo, diversa domini de parte, coronant,  
Binaque ferta tibi, binaque liba ferunt.*

Then they anointed it with Oil prepared upon the very Spot, and thus concluded the Festival. But this primitive Simplicity lasted not long, they forgot *Numa's* Law, forbidding any animated Thing to be offered to the God

Pro-

Protector of the Marches, whose Worship was to be wholly rural ; and in After-times they sacrificed to him Lambs and young Pigs, whereon the two Families of those who sacrificed feasted near the March, where they sung the Praises of the Divinity, in whose Name they assembled. *Ovid's Fast.* Book ii.

*Convivunt, celebrantque dapas vicinia supplex,  
Et cantant laudes, termine sancto, tuas.*

It was impossible to make the Marches to be kept with more Awe, than by supposing the Sovereign of the Gods to be the Protector of their Privileges.

2. Who was *Themis*, and how came she to be made a Goddess?

A. Though *Themis* is accounted only an allegorical Personage, whose Name, in the Hebrew Language, *Than*, imports *Perfect* or *Upright*, and her pretended Marriage with *Jupiter* is but an Emblem of Justice, which produces Laws, and regulates the Conditions of Men, yet I take her to be a real Personage, and one of the principal *Titanides*. *Hesiod*, in his *Theogony*, who gives her Genealogy, says, she was the Daughter of *Cælus* and *Terra*, or of *Uranus* and *Titæa*. “ *Terra*, says he, by her Commerce with *Cælus*, had *Oceanus*, who dwells deep ingulfed, and with him, *Thea*, *Crews*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, and *Saturn*.” Whence we may see, that she was older than *Saturn*, and Aunt to *Jupiter*, and hence the Fiction, of her pretended Commerce with that God, falls to the ground, since she was even older than *Saturn*, who was her Brother.

*Themis* distinguished herself by her Prudence and Regard to Justice ; and, if we may rely upon *Diodorus*, she was the Foundress of Divination, Sacrifices, the Laws of Religion, and whatever serves to maintain Order and Peace among them. No wonder then, that she has always been accounted the Goddess of *Justice* ; and those Persons, stiled from her *Thesmophylaces* and *Thesmothetæ*, whose Business it is to preserve the Worship of the Gods, and the Laws of human Society. Hence also it comes, that when *Apollo* delivers Oracles, he is said to do the Office of *Themis*, because she is the Inventress of Divination.



*Themis* had for her Lot a Part of *Thessaly*, and, according to the Practice of those Times, the Office of administering Justice; wherein she acquitted herself with so much Integrity and Judgment, that she was always looked upon afterwards as the Goddess of Justice, whose Name was therefore given her. As she had been addicted to Astrology, with the other *Titans*, she became very expert in that Art of Prediction; and after her Death she had a Temple where Oracles were delivered. *Ovid's Metamor.* Book i. mentions, that which she delivered upon *Parnassus*, at the Time of her grand Nephew *Deucalio's* Deluge, which happened not till several Years after that Princess's Death.

Q. When did *Themis* live, and who were Contemporaries with her?

A. *Themis* lived in the Year of the World 2493, before Christ 1507 Years, to which add 1750 makes 3257 Years since her Time. Her Contemporaries were *Moses*, the Ruler and Law-giver of the *Israelites*; *Pharaoh*, King of *Egypt*; *Mithraes*, King of *Babylon*; *Cecrops*, King of *Athens*; *Crotopus*, King of *Argos*; *Marathus*, King of *Sicyon*; *Midas*, King of *Troy*; *Saturn*, King of *Crete*; her Brother *Jupiter*, her Nephew with her younger Brother *Chiron*, an excellent Physician, who taught *Esculapius* Physic, *Apollo* Music, and *Hercules* Astronomy; and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. How was *Titaea* made a Goddess?

A. *Titaea* was one of the Wives of *Uranus*, and had eighteen Children by him, who went by the Name of *Titans*, after their Mother's Name. This Princess after her Death received divine Honours, and the Earth was called *Terra* after her Name, and the Heaven called *Cælus* after that of her Husband.

Q. How came *Tranquillity*, or *Quies*, to be made a Goddess?

A. *Tranquillity*, or *Quies*, the happy Effect of Concord and Peace, had also her Temple at *Rome*, without the *Porta Collina*, as we learn from *St. Augustine*, of the City of God, Book iv. ch. 16. "I am surprized, says that holy Father, that, when they attributed Divinity to every Thing,

“ Thing, almost to every Movement; and built Tem-  
 “ ples within the City to the Goddeſs *Agerona*; who in-  
 “ cites to Action; to the Goddeſs *Stimula*; who makes us  
 “ over-act; to *Murcia*, who renders us ſoft and indolent,  
 “ as we are told by *Pomponius*; to the Goddeſs *Strenua*,  
 “ who inſpires us with Courage; they ſhould not have  
 “ received among them the Goddeſs of *Repoſe*; but left her  
 “ without the *Colline Gate*. However, as they gave  
*Orcus*, the God of the Dead, the Epithet of *Quietalis*,  
 to denote the Reſt and peaceful State of the Shades, learn-  
 ed Authors will have it, that the Worſhip of this God-  
 deſs was the ſame with that of the Dead.

*Trophonius*. See Oracle.

Q. How came *Truth* to be made a Goddeſs?

A. The Pagans, deprived of the Light of Revelation,  
 were ignorant that he, who was to come one Day for  
 the Salvation of the World, was the *Truth*, and that  
 this *Truth* was eternal; thus we are to be ſurprized at  
 their having believed, as *Plutarch* and ſeveral Antients  
 relate, that *Truth* was the Daughter of *Time*, or of *Sa-*  
*turn* taken for *Time*. Whether it is, ſays that judicious  
 Author, becauſe *Saturn* is *Time*, or becauſe he was the  
 juſteſt of Men, that he has been accounted the Father of  
*Truth*? This is what he does not determine, though he  
 inclines to believe, that it was for his having ſtrictly prac-  
 tiſed the Rulers of Juſtice, that he had this *Virtue* given  
 him for his Daughter. *Pindar*, in his *Olympics*, however,  
 makes *Jupiter* to have been her Father. As *Truth* was  
 reckoned the Daughter of juſt *Saturn*, ſo ſhe was the  
 Mother of *Virtue*; which Genealogy ſhews, that Men,  
 though ſunk in the greateſt Idolatry, followed ſometimes  
 the Lights of refined Reaſon. *Phiſoſtratus*, in the Image  
 of *Amphiaraus*, repreſents *Truth* as a young Virgin, clad  
 in a Robe, whoſe Whitenefs reſembled that of the Snow.  
*Hippocrates*, in one of his Letters, gives likewise her  
 Portrait, Reſpect to yourſelf, ſays he, a fine Woman of  
 proper Stature, modeſtly dreſſed with a thouſand attrac-  
 tive Charms; the Luſtre of her Eyes, eſpecially, re-  
 ſembling that of the Stars, and you will have the juſt Idea  
 of this Divinity. *Laſantius* has left us a Saying of *Demo-*  
*critus*,



*critus*, that *Truth* lay hid in the Bottom of a Well, so difficult it is to come at the Discovery of it.

Q. How came *Tyber*, and other Rivers, to be worshipped as Gods ?

A. *Maximus Tyrtus*, assigning the Reasons that induced several Nations to worship the Rivers that watered their Country, lets us know, at the same Time, the Universality of the Worship that was paid them. The *Egyptians*, says he, worship the *Nile*, because of its Usefulness; the *Thessalians*, the *Peneus*, for its Beauty; the *Scythians*, the *Danube*, for the vast Extent of its Waters; the *Etolians*, the *Acklous*, because of the Fable of his Combat with *Herculis*; the *Lacedemonians*, the *Eurotus*, by an express Law that enjoins it; the *Athenians*, the *Ileffus*, by a Statute of Religion, *Sacro Instituto*.

The *Greeks* and *Romans* were too superstitious, not to adopt the Worship of the watery Gods. Besides, what the Author now quoted says of the *Thessalians*, *Etolians*, *Athenians*, and *Spartans*, Antiquity furnishes us with a thousand Examples of the Excesses to which they went in this respect. Their Temples contained Statues of the Rivers and Fountains, as well as those of the other Gods. There were few Rivers and Fountains in *Greece*, near which you would not have seen Statues, Numbers of Inscriptions, and Altars consecrated to those Rivers and Fountains; there they regularly went to perform Libations, and offer Sacrifices, as we learn from *Pausanias*. Medals represent to us the Rivers as Gods; among others, one of *Posthumius*, whereon is the *Rhine*, with this Inscription; *Deus in Rhenus*. The *Tyber*, in like Manner, appears upon the Reverse of a *Vespasian*, not only as a Divinity, but also as the Patron and Protector of *Rome*. When *Aeneas* arrived in *Italy* he performed religious Ceremonies to that River; gave himself up to its Protection, and prayed him to be propitious to him. See *Virgil*, *Æneid*, Lib. viii. ver. 72.

*Tuque, ô Tybri, tuo genitor cum flumine sancto  
Accipe Æneam  
Adsis ô tandem, &c.*

If the great Usefulness of the Water to the Earth induced the first Idolaters to make a Divinity of it, we may suppose the Wonders that have been observed in that Element did likewise contribute not a little to promote the Superstition: *Psalms* xxix. 3. "The Voice of the Lord is upon the Waters, or great is the Waters." And it is on this Element especially, that he seems to have laid out a Profusion of Wonders. The Ebbing and Flowing of the Sea, that periodical Motion which swells and sinks the Waters by turns every six Hours, and perpetuates their Motion, whereby they are preserved from Corruption; the Irregularity of this Motion, more or less in the different Terms of the Moon, as well as in different Seasons; the Flux of the *Euripidus*, a narrow Sea between *Boeotia* and *Eubœa*, which ebbed and flowed seven times in twenty-four Hours, *Pliny*, Lib. ii. 97. or rather oftener or seldomer, as the Wind sat, *Livy* xxviii. 6. It is called now the Chanel of *Negropont*. This bears little or no Resemblance to that of the Ocean; the Saltness of the Sea, a second Source of its Incorruptibility; the prodigious Number and Variety of Monsters which it engenders; and the enormous Bulk of some of its Inhabitants, such as the Whale, and some others that far surpass the greatest of the Land-animals, all are wonderful, all astonishing. Add to this the Accounts given to the Properties of Fountains, whereof some have a regular Flux like the Ocean, others are periodically hot and cold; a vast Number of them medicinal.

The Fictions of the Poets conduced exceedingly to this Idolatry towards the Water. For in fact they spoke of the Rivers, the Floods, and Fountains, only as of so many Gods; they painted and represented them in their Works, as if they had actually seen them; they make them come forth from their humid Grottos to appear to their Heroes; and foretel their Destinies; they relate their Amours, their Combats, &c. There you have *Alpheus* pursuing *Aethusa*, whom *Diana* transformed into a Fountain; here you have *Athelous* contending with *Hercules* for *Deianira*, and vanquished by his Rival; sometimes young Women, to avoid the Pursuits of an amorous God, throw themselves into a River, and are instantly metamorphosed into Nymphs or Nais; or, bewailing their Frailty, and melting into Tears, are dissolved into Fountains. The

CHARMS



Charms of Poetry animated these Descriptions; and, from being affected by them in the Reading, People came to take them literally, and no longer to think of Rivers and Fountains, but as so many animated Divinities.

Hence: that prodigious Number of Water-gods and Goddesses, a Number that surpasses Heaven itself, and of the other Parts of the Universe. For, not only was every River, Fountain, and Flood, believed to be a Divinity, or at least to have a tutelar God; the Sea alone contained Gods without Number. *Oceanus* had by *Thetys* seventy two Nymphs, named *Oceanides*; *Nereus*, fifty *Nereads*, whose Names we have in *Hesiod*. The Number of Nymphs, if we may believe that Author, amounted to three thousand, and probably he had not computed them all. If we add to the Nymphs the *Naiads*, the *Napææ*, the *Limniades*, &c. we shall find the Water-gods to have been past reckoning.

2. What Kind of Worship and Sacrifice was offered to the *Ocean* and the *Sea*?

A. Antiquity lets us know little or nothing concerning the Worship of the *Ocean*; *Justin*, Book ii. of all the Antients has spoke of it most distinctly, when he tells us, that *Alexander*, upon his Return to his Ships, poured out Libations to the *Ocean*, praying he would grant him a happy Return into his own Country, “*Expugnata de inde urbe, reversus ad naves libamenta dedit, prospectum reditum ad patriam precatur.*” *Aristeus* having come in quest of his Mother to the Grotto of the River *Peneus*, that Nymph, having learned his Errand, offers a Sacrifice to the *Ocean*, the Author of all Beings; he poured the Liquor three times, says *Virgil*, upon the five Coals of the Altar, and three times a sparkling Flame rose up from the sacred Fire; and mounted up as high as the Roof.

*Occano libemus, ait, simul ipsa precatur,  
Oceanumque patrem rerum, &c.*

*VIRGIL, Geo. lib. iv. 382.*

The Victims most commonly offered to *Neptune* were the Horse and Bull; the first of these Animals was especially consecrated to that God, who was thought to have produced the first Horse, which he had made to spring out  
of

of the Earth with a Blow of his Trident; the Bull, because by his Strength and Bellowing he figures the roaring Waves of a troubled Sea. It is needless to quote Examples to prove, that it was the Custom to offer these two Kinds of Victims to Neptune, History abounds with them; and *Virgil*, who keeps strictly to the Customs that commonly prevailed, represents *Laocoon* offering upon the Shore a Bull to Neptune.

“ Ye Gods, who rule the Ocean which I sail;  
 “ Victor before your Altars, on this Shore,  
 “ To you a Snow white Bull I will present,  
 “ Oblig’d by Vow — — — — —

TRAP’S VIRGIL.

*Laocoon, ductus Neptuni sorte sacerdos  
 Solennes Taurum ingentem mactabat ad aras.*

*Æn. lib. ii. 201.*

The Sacrifices that were offered to the Sea were of a different Nature. We learn from *Homer*, *Odyss. vii.* that, when she was troubled, they offered her a black Bull; a Hog and a Lamb when she was calm and smooth. But the Victim most commonly offered to the Sea was a Bull, as the Horse was to Neptune, who was its Sovereign; sometimes they actually sacrificed this last Animal, sometimes throw it into the Waves, sometimes, in short, they contented themselves with consecrating it to the Sea, and to the Rivers, by allowing it the Liberty to feed in the neighbouring Pasturages; frequently the Sacrifice was performed upon the Sea itself, sometimes upon the Shore; Antiquity furnishes us with Examples of all these Variations, *Cicantus*, in *Virgil* thus addresses himself to the Gods of the Sea:

*Di quibus imperium pelagi, quorum sequora curro,  
 Vobis lætus ego huc cadentem in littore taurum  
 Constituam voti reus.*

*Æn. lib. v. 236.*

It was the Practice, in these kind of Sacrifices, to receive in a *Patera* the Blood of the Victim, which was afterwards poured out into the Sea, by way of Libation; When the Sacrifice was offered upon the Sea itself, they let the Blood of the Victim flow into it, and also threw  
 into



into it the Entrails, as we learn from *Titus Livius*, lib. xxix. “Cruda exta cæsâ victimâ, uti mos est, in mare porrigit;” upon occasion of the Sacrifice that was offered to the Sea, by *Scipio Africanus*, when he was setting out for *Africa*. Sometimes to this Rite was added a Libation of Wine, and an Offering of Fruits; see *Virgil*, *Æn.* lib. ix. Thus we see it represented upon *Trojan’s* Pillar, near the Altar, where *Trojan* appears with a *Patra* in his Hand to perform a Libation to the Sea. As to the Rivers, they were worshipped in different Manner.

First of all *Hesiod* lays it down as a Precept, that no Person was to pass a River, till he had first washed his Hands. The *Roman* Magistrates never passed the little Rivulets, which were near the *Campus Martius*, till they had first consulted the Augurs, and the Generals did the same before they set out for War. It is certain, says *Cicero*, *de Natura Deorum*, lib. iii. that our Captains are wont to sacrifice to the Waves before they embark. But their religious Veneration for them was carried much higher afterwards, since, before crossing of them for any military Expedition, they offered up Horses to them in Sacrifice; thus *Xerxes*, according to *Herodotus*, before he passed the *Strymon*, in his Way to *Greece*, sacrificed some of them to that River; and *Tridates* offered one to the *Euphrates*, while *Vitellius*, who was with him, performed the taurobolic Sacrifice in Honour of that River; for Bulls were also offered up to the Rivers, as well as to the Ocean and the Sea. *Lucullus*, as we read in *Plut.* l. xxiv. in *Lucullus*, made a Sacrifice thereof to the *Euphrates*, while he was pursuing *Tyrranes*. This Practice too must needs have been very antient, since *Achilles* says to *Lycaon*, “This rapid River, the *Xanthus*, to which we offer so many Bulls, will not protect you.” They carried this Superstition so far, that the young Virgins of *Troy* were obliged, the Evening before their Marriage, to go and offer their Virginity to the River *Scamander*; in consequence of which we need not be told what sometimes happened. The *Grecian* Youth, as we are told by *Pausanias*, in his *Annals*, contented themselves with offering Locks of their Hair to the River *Neda*; and *Homer* informs us, that *Peleus* had consecrated to *Sperchius* that of his Son *Achilles*.

The Nymphs, the *Napeæ*, the *Naiads*, had alſo their Sacrifices, ſometimes of Goats and Lambs that were offered to them, with Libations of Wine, Honey and Oil; frequently of nothing but Milk, Fruits and Flowers. It is true, that *Aristeus*, as we read in *Virgil*, *Georgic*, Book iv. offers to the Nymphs four Bulls, and as many Heifers; but ſo ſolemn a Sacrifice, to thoſe petty Divinities of the Water, has no other Example in Antiquity. As for the rural Feſtivals that were celebrated in Honour of them, they were uſual among the Country People, and in theſe ruſtick Ceremonies you might have ſeen Milk, Honey and Oil flowing in abundance.

Q. Who was *Venus*, and how came ſhe to be made a Goddeſs?

A. *Hæſiod* makes *Venus* ſpring from the Foam of the Sea, and from the Blood of the manly Parts of *Cælus*, which *Saturn* had thrown into the Sea. *Homer*, however, of no leſs Antiquity, and full as good Authority as *Hæſiod*, has followed another, ſince, according to him, *Venus* is the Daughter of *Jupiter* and *Dione*. If we may rely upon *Cicero* there were four *Venuſſes*. The firſt was the Daughter of *Cælus* and the Day; the ſecond was ſhe who ſprung from the Sea-foam, the Mother of *Cupid*; the third was the Daughter of *Jupiter* and *Dione*; this is the Wife of *Vulcan*, and *Mars*'s Miſtreſs, by whom he had *Anteros*, or the Counter-*Cupid*. In fine, the fourth was *Aſtarte*, born at *Tyrus* in *Phenicia*, who wedded *Adonis*.

“*Venus prima, Cœlo & die nata, cujus Elide tem-*  
“*plum vidimus. Altera spuma procreata, ex qua et*  
“*Mercurio cupidinem secundum natum accipimus. Ter-*  
“*tia Jove nata, et Dione, quæ nupſit Vulcano; ſed ex*  
“*ea et Marte natos Anteros dicitur. Quarta Syria,*  
“*Tyroque concepta, quæ Aſtarte vocatur, quam Ado-*  
“*nidi nupſiſſe traditum eſt.*” *De Nat. Deor.*

*Pauſanias* diſtinguiſhes three of them, one celeftial, who preſided over theſe Lovers; one terreſtrial, or popular, who was the Goddeſs of Marriages; a third, whom they named *Apoſtrophia*, or the averting *Venus*, who baniſhed infamous Paſſions.

From *Cythera* the Worſhip of this Goddeſs paſſed into *Greece*, and, as thoſe who had brought it thither came by Sea, the *Greeks*, who endeavoured to give every thing a marvolous.



marvellous Dress, say, she had sprung from the Sea, and gave her the Name of *Aphrodite*, a Word which imports *Foam*. They considered *Love* as the Son of this Goddess, and gave her three Graces for her Daughters. In fine, the Poet formed that Love-system, whereof the Ideas served in After-ages to embellish the Works of their Brother-poets. A young Virgin rises out of the Foam of the Sea, and appears upon a Shell-fish; she sits down on Mount *Cybera*, where the Flowers sprung up under her Feet; the *Hours*, charged with the Care of her Education, conducted her to Heaven, where all the Gods, charmed with her Beauty, make love to her; but she matches with *Vulcan*, the most deformed of all. *Anchises*, to screen himself from the Jealousy of his Wife, gave out that he had begot *Eneas* upon that Goddess. In the mean time, what bad Idea soever they entertained of *Venus*, she was still looked upon as one of the greatest Goddesses; and as she patronized scandalous Passions, she was worshipped in a Manner worthy of her. Her Temples open to Prostitution taught the corrupt World, that, in order to pay due Honour to the Goddess of *Love*, they were to have no regard to the Rules of Modesty. The Virgins prostituted themselves publicly in her Temples, and there married Women shewed as little Reserve. *Amathus*, *Cythera*, *Gnidos*, *Paphos*, *Idalia*, and the other Places especially consecrated to this Goddess, were distinguished by the most infamous Abuses.

As there were several *Venuses*, her Worship was not every where the same. In some Places they only burned Incense upon her Altars; elsewhere they made her an Offering of sweet Odours, one Ingredient whereof was the Flesh of a Sparrow; in other Places they sacrificed to her a white Goat. The Women had also a Custom of consecrating their Hair to this Goddess, which you may consult in the second Volume of the History of *Berenice*, whose Tresses, that she had vowed to *Venus*, were placed among the Stars. Among the Flowers the Rose was particularly consecrated to this Goddess, because this Flower had been tinged with the Blood of *Adonis*, whom one of its Thorns had wounded, which changed it into red from white, which it was before this Adventure. The Myrtle too was dedicated to her, because it commonly grows upon the Borders of the Water where  
this

this Goddes was born. The Swans and Sparrows were peculiarly consecrated to her, but above all the Pigeons, from the Fable which sets forth, that, while this Goddes was one Day playing with *Cupid*, the little God would needs wager to gather more Flowers than she; and a Nymph, named *Peristera*, having assisted the Goddes, she won the Wager, with which *Cupid* was so provoked, that he transformed the Nymph into a Pigeon. But, by the by, this Fable is founded upon a mere Quibble; for in *Greek History* *Columba*, the Name of the Nymph, signifies a Pigeon: Though *Theodotus* alledges, that *Peristera* was a Coquet in *Corinth*, who was said to have aided *Venus*, only because she imitated her Character.

As for the Names of *Venus*, they were derived, like those of the other Divinities of the *Pagan* World, either from the Places where she was worshipped, or from particular Circumstances that had given rise to her Worship. I shall explain the chief of them. Those of *Cytherea*, *Paphian* Goddes, Queen of *Gnidos*, &c. were given her from Cities of those Names; that of *Urana*, or celestial, because she was believed to have dropt down from Heaven to *Paphos*, on one of her Festival-days, under the Form of a Star. The Name of *Aphrodite* was given her, because she had sprung from the Sea; that of *Pandemos*, or *Popular*, as she is called by *Theocritus*, was given by way of Distinction from the celestial *Venus*; that of *Verticordia*, because she turned Men's Hearts towards, or from Love.

The *Romans* gave her the Name of *Murtia*, from the Myrtle that was consecrated to her. "Ara vetus fuit Veneri, Myrtæ quam nunc Murtiam vocant," *Pliny*, lib. xxv. They called her *Astarte*, when she was confounded with the *Syrian* Goddes. *Anaitis* is a Name under which she was adored by the *Parthians* and *Cappadocians*; *Amathusia* was given her from the City *Amathus*, in the Island of *Cyprus*; *Magonites*, because she presided over Marriages; *Gallipiga*, upon account of her Beauty; *Philomeda*, in Allusion to her Original; *Specularix* is the Name which *Phædra* gave to the Temple she consecrated to this Goddes, whence she might view *Hippolitus* performing his Exercises in the Plains of *Trezena*; *Anesia* and *Adrephones*, as much as to say *Impious* and *Man-slayer*, a Name which was given her when *Lais* was wounded to



to death with Needles in one of her Temples by the *Theffalian* Virgins. *Armata*, because the *Lacedemonians*, who worshipped her under this Name, represented her armed in her Temple. My designed Brevity will not allow me to run over all the Epithets which were given to this Goddess by the Poets.

Q. When did *Venus* live, and who were Contemporaries with her?

A. *Venus*, taken for the Daughter of *Jupiter* and *Dione*, lived in the Year of the World 2551, before Christ 1449 Years, to which add 1750 makes 3199 Years since her Time; her Contemporaries were *Ehud*, a *Benjamite*, who ruled the *Israelites*; *Rhaphaces*, King of *Egypt*; *Arabelus*, King of *Babylon*; *Eumolpus*, King of *Thrace*; *Labdacus*, King of *Thebes*; *Amyclas*, King of *Lacedemon*; *Acrisius*, King of *Argos*; *Xeuxippe*, King of *Sicyon*; *Ornision*, King of *Corinth*; *Jupiter*, her Father, King of *Crete*; *Ingram*, ruled in *Germany*; *Romus*, King of *Spain*; *Paris*, King of *Gaul*; who gave Name to *Lutætia*, now *Paris*. No Poets, no Historians at this Time.

Q. How came *Vesta* to be made a Goddess?

A. *Vesta* was the Daughter of *Saturn* and *Rhea*: To speak of this Goddess with some Accuracy we are to remark, that, as they distinguished two *Vestas*, the one was reckoned the Symbol of the Earth, and the other of the Fire; and their Worship was somewhat different. After what we have said of *Cybele*, we have nothing to add to the History of *Vesta*, taken for the Earth; we shall only consider what relates to this Goddess, as representing the Fire. Her Worship consisted chiefly in preserving the Fire, which was consecrated to her. The *Romans* had Virgins set apart for this Employment, whom they termed *Vestals*: *Eneas* is thought to have been the Founder of this Order in *Italy*, which *Numa Pompilius* re-established afterwards. They chose for *Vestals* young Virgins, between the Age of six and ten Years, whose Birth was to be free from all Imputation, and their Body from all Imperfection; at first they were only four in Number, but two more were added afterwards: The ten first Years were for their Probation; during the succeeding Ten they performed the Function of Priestesses, and in their last Ten they formed other Novices in their Turn. After thirty Years they were at liberty to depart, and even to

to marry; but, during the Time that they were consecrated to the Goddess, so strict Chastity was exacted of them, that, when they transgressed against their Vows, they were buried alive. The Emperor *Commodus*, to gain Reputation to his Reign, caused the unfortunate *Cornelia* to be buried alive, upon an Accusation of being seduced by a *Roman Knight*, named *Caler*.

When the sacred Fire happened to go out through their Fault, the Pontiff punished them severely, and the Thing was reckoned of bad Omen. Besides, the public Calamities it was thought to portend, the Goddess was believed to point out thereby the Crime of some *Vestal*, and she, being suspected guilty, was obliged to clear herself from the Imputation. We are told farther the *Emilia*, one of the *Vestals*, whose Virtue was doubted, threw her Veil into the midst of the sacred Embers; and that the Fire kindled of its own Accord. It was suffered to die away only on the last Day of the Year, and was kindled anew on the first Day of *March*, which was the first of their Year.

The common Opinion was, that in the Temple of the *Vestals* were preserved, besides the sacred Fire, several other Things which *Ensis* had brought from *Phrygia*: This was no doubt the true *Palladium*, (the Image of *Pallas*) with the Gods *Penates*, and some other Images of the *Samothracian* Gods, which *Dardanus* had brought into *Phrygia*, and which the religious *Eneas* took care to preserve in the midst of Storms. It was to save these sacred Depositums, judged so necessary to the Preservation of the City, that *Cecilius Metellus* threw himself into the midst of the Flames, when the Temple of the *Vestals* was on fire, and those timorous Priestesses fled; for which he was honoured with a Statue in the *Capitol*, with a glorious Inscription. This Temple was built by *Numa*, *Romulus* never having dared, whatever Devotion he had for the Goddess, to erect one, for fear of renewing the Memory of his Mother's Crime, and of authorising, by her Example, the Licentiousness of other *Vestals*; contenting himself, as we learn from *Dionysius Halicarnassus*, with building small Chapels to *Vesta* in each Tribe.

It is agreed, that the Worship of the Goddess *Vesta* and of Fire was brought into *Italy* by *Eneas*, and the other *Trojans* who landed there; but the *Phrygians* themselves had received it from the Eastern Nations. The *Chaldeans*



*deans* had a high Veneration for the *Fire*, which they accounted a Divinity : There was in the Province of *Babylon* a City consecrated to this Usage, which was called the City of *Ur*, or of *Fire*. The *Persians* were yet more superstitious in this respect than the *Chaldeans* : They had Temples which they called *Pyræa*, *Fire-temples*, set apart solely for the Preservation of the sacred Fire. The Worship of the *Fire* has made its way into the most distant Countries, and even as far as *Peru*, and other Countries of *America*. We have only to add here, *First*, that it was not only in Temples and in the *Pyræa*, that the sacred Fire was preserved, since every private Person was obliged to maintain it at the Gate of his House ; and hence, if we may believe *Ovid*, *Fast.* Book vi. came the Name of *Visible*. *Virgil* gives us to understand, that *Eneas*, before he left his Father's Palace, had removed the Fire from the sacred Hearth. *Æternumque Adytis effert penetralibus ignem*, *Æneid.* Lib. ii. *Secondly*, That the Name of *Vesta* is synonymous with that of *Fire*, called by the *Greeks* *Estia*, (*Estia unde Vesta, mutata aspiratione* ; see *Vossius*.) By the *Chaldeans*, and the antient *Persians*, *Avesta*. This, if we may rely upon the learned *Mr. Hyde*, was doubtless what induced the famous *Zoroaster*, to call his Book, where the Worship of the *Fire* was explained, by the Name of *Avesta*, as much as to say, *the Preservation of the Fire*, the Title of it is, *De Religione veterum Persarum*.

Such as desire a more circumstantial Account of the History of the *Vestals* may read the Treatise of *Justus Lipsius*, and what is published upon this Subject by the *Abbé Nadal*.

Q. Who were Contemporaries with *Vesta* ?

A. *Vesta*, the Daughter of *Saturn* and *Rhea*, lived in the Year of the World 2511, before Christ 1439 Years, to which add 1750 makes 3239 Years since her Time. The Contemporaries of *Vesta* were *Othniel*, *Caleb's* Son-in-law, who ruled the *Israelites* ; *Amenopolis*, the third King of *Egypt* ; *Teutamos*, King of *Babylon* ; *Pandion*, King of *Athens* ; *Cadmus*, King of *Thebes* ; *Lynceus*, King of *Argos* ; *Epopeus*, King of *Sicyon* ; *Sisyphus*, King of *Corinth* ; *Erichthonius*, King of *Troy* ; *Saturn* her Father, and *Jupiter* her Brother, King of *Crete* ; her Brother *Chiron*, an excellent Physician, and accomplished Prince in  
Physic,

Physic, Music and Astronomy. No Poets, no Historians at this Time.

Q. How came *Victory* to be made a Goddess?

A. *Victory*, an imaginary Being whereof the *Greeks* had made a Divinity, whom *Hesiod* makes to be both Daughrer of *Styx* and *Pallas*, or of *Acheron*, if we may believe *Phurnulus*. The Antients add, that she assisted *Minerva* in the Battle of the Giants. *Pausanias* informs us, that this Goddess had several Temples in *Greece*, and *Titus Livius* speaks of these which she had at *Rome*. When the *Romans* brought from *Possinus* the *Phrygian* Goddess, they carried her Statue into the Temple of *Victory*, till they got one of her own built for her. But the Temples she had at *Rome* were not the most antient ones of *Italy*, since *Dionysius* of *Halicarnassus* informs us, that the *Arcadians*, upon their Arrival in that Country, erected one to her upon the *Aventine* Mount. *Sylla*, according to *Cicero*, instituted Games in Honour of this Goddess.

*Victory*, as appears from Medals and Marbles, was always represented with Wings, flying through the aerial Regions, and holding a Crown in her Hand, or a Palm; but the *Egyptians* represented her under the Figure of an Eagle, a Bird always victorious in the Combats it has with the rest. The *Romans* in representing her sometimes used the Laurel or Palm-branch. Sometimes she was to be seen mounted on a Globe, to teach us that she rules over all the Earth; and thus it is she appears upon the Medals of the Emperors, because they reckoned themselves the Masters of the World. When they would design a naval Battle, she was drawn mounted on the Prow of a Ship, and when she holds a Bull by the Muzzle, it points out the Sacrifices that were offered after any Advantages won.

This Goddess had several Names given to her, as well as all the other Gods of *Paganism*. *Plutarch* tells us, that the *Egyptians* called her *Neptbe*, without letting us know the Signification of this Name. The *Sabines*, as we learn from *Varro*, called her *Vacuna*, and from this Name came the Festival which the Antients called *Vacunalia*. The *Greeks* gave her the Epithet of ἀπτερο, which imports without Wings; and *Pausanias* says, the *Athenians* represented her thus, to induce her to fix her Residence



with them. A *Victory* at *Rome*, whose Wings were burnt with a Clap of Thunder, gave rise to a pretty Epigram:  
*Rome*, great Queen of the World, thy Glory shall never  
 fade, since *Victory*, now stripped of her Wings, can  
 never fly away." *Piso* informs us, that this Goddess had the Name of *Vitula*; and, though several Etymologies of this Word be given, I hold it to signify that which derives it from *vocē latenti*, to shout for joy, because of the Joy that accompanied the Sacrifices offered to her.

It will be easy to understand the Epithets that were given her, such as *Eterlæce*, which *Homer* makes use of, to intimate that she inclined to both Sides; that of *Præpes* and *Volucris*, to denote her Swiftneſs; that of *Caligēna* given her by *Varro*, because *Victory* comes from Heaven, and so of the rest.

In fine, it appears from the Antients, that no bloody Thing was offered to her in Sacrifice, but only the Fruits of the Earth.

2. Who was *Vulcan*, and how came he to be made a God?

*A.* If we believe *Cicero*, of the Nature of the Gods, there were several *Vulcans*; the first was the Son of *Cælus*; the second of *Nilus*; the *Egyptians*, who acknowledged him their Protector, called him *Opas*; the third was the Son of *Jupiter* and *Juno*, or of *Juno* alone, according to *Hesiod*, who is followed by the other Poets. The fourth was the Son of *Minotaur*; this is he who inhabited the *Vulcanian* Islands. We may find another *Vulcan* more ancient than all these, that is, the *Tubal-cain* of the Scripture, who, having applied himself to the forging of Iron, as *Moses* informs us, became the Model and Original of all the rest.

The *Greeks* reckoned *Vulcan* the God of Blacksmiths, and a Blacksmith himself; and this is the Idea given of him by *Diogenes Siculus*, when he says, "*Vulcan* is the first Founder of Works in Iron, Brass, Gold and Silver; in a word, of all fusible Materials. He also taught all the Uses to which the Artists, and others can employ Fire; for this Reason, all they who work in Metals, or rather Men in general, call Fire by the Name of *Vulcan*, and offer Sacrifices to that God, in acknowledgment of so useful an Invention."

There

There is a great deal of Probability, that the second *Vulcan* was an ancient *Egyptian* King, or rather he was the most ancient Divinity of the *Egyptians*, since we find him in *Herodotus*, *Synceles*, and other Authors, at the Head of the Divinities of that People; unless we will trace back to *Tubal-cain*, or to some one of the Kings of those Countries, who signalized himself in the Art of forging Iron.

As for the third *Vulcan*, in whose History the *Greeks* have inserted that of all the rest, we may take it for granted that he was a *Titan* Prince, the Son of *Jupiter*, or at least one of his Relations, who, having been disgraced, was obliged to retire into the Island of *Lemnos*, where he established Forges. *Sir Isaac Newton*, who confounds him with *Thoas* King of *Lemnos*, explains the Fable of his Fall from Heaven very ingeniously. *Thoas*, says he, in his *Chronology*, wedded *Celicopis*, the same *Venus*, who was reckoned the Mother of *Enos*, and Daughter of *Othreis* King of *Phrygia*. *Thoas* got the Name of *Cinyres* from his Dexterity in playing upon the Lyre, which gave a Handle to say, that he had been beloved by *Apollo* or *Orus*. *Bacchus*, falling in love with the Wife of *Thoas*, was surprised in an Intrigue with her, but he found a Way to appease the Husband, by making him drink Wine, and made up the Affair by creating him King of *Byblos* and *Cyperus*; after which he passed the *Hellspont* with his Arms, and conquered *Thrace*. It is to all these Events, subjoins the Author now quoted, that the Poets allude, in feigning that *Vulcan* fell from Heaven into the Island of *Lemnos*; and that *Bacchus*, after having pacified his Wrath by making him drink Wine, got him to be recalled to Heaven. He fell from the Heaven of the Gods of *Crete*, when he departed from *Crete* to *Lemnos* to forge Metals; he was re-instated in Heaven, when *Bacchus* made him King of *Byblos* and *Cyperus*; for the Courts of the Princes of those Times, in Imitation of that of *Jupiter*, were looked upon as Heaven. *Thoas* reigned to a great Age, lived to the Time of the *Trojan* War, and grew immensely rich.

Though we have nothing very certain about *Vulcan's* Children, we know however, that *Prothius* and *Erictionus* were looked upon as such, as also those who were distinguished in the Art of forging Iron and Metals, as



*Olenus, Albion*, and some others. Several Names were also given him. He was called *Lemnius*, because *Lemnos* was the Place where he fell, upon his Expulsion from Heaven; *Junonigena*, because he was *Juno's* Son: *Mulciber*, or *Mulifer*, because he had taught the Art of softening Iron by the Heat of the Forge: *Aldeneus*, because his Forges were under Moant *Etna*: *Amphigoncis*, because he was lame in both Feet, according to *Hesiod*, who gives him this Epithet: *Culispedion*, by those who took him to be lame only in one Side: This is the same Epithet with that of *Turdipes*, given him by *Catullus*.

Of all the ancient Nations the *Egyptians* adored this God most; he had at *Mempis* that magnificent Temple, and colossal Statue, seventy-five Feet high; though his Statue which was in the Temple bore so little Proportion to that Colossus which was without, that it provoked the Scorn of *Cambyses*, who threw it into the Fire. His Priests were in so great Esteem among the *Egyptians*, that one of them, named *Sethos*, ascended the Throne. This God was also highly honoured by the *Romans*. *Tatius*, according to *Dionysius of Halicarnassus*, Book ii. built him a Temple, and *Romulus* consecrated to him Chariots of Brass drawn with four Horses, as we learn from the same Author. It was the Custom, in his Sacrifices, to consume the whole Victim by Fire, reserving nothing for the sacred Feast, so that they were real Holocausts; thus *Tarquinius* the Elder, after the Defeat of the *Salines*, burnt their Arms and Spoils in Honour of this God.

Among the Animals the Lion, who in his Roarings seems to dart Fire from his Mouth, was consecrated to him; and Dogs were set apart for keeping his Temple. He had several of them at *Rome*, but the most ancient one, built by *Romulus*, was without the Bounds of the City; the *Athenians* being of Opinion, that the God of Fire ought not to be within the City itself. But what was the highest Mark of Respect paid by the *Romans* to this God, according to *Dionysius of Halicarnassus*, those Assemblies were kept in his Temple, where the most important Affairs of the Republic were debated: The *Romans* thinking they could invoke nothing more sacred, to confirm the Decisions and Treaties that were made there, than the avenging Fire whereof that God was the Symbol.

Though

Though all the Mythologists unanimously say, that *Vulcan* was lame, yet none of the Images now remaining represent him with that Defect. *Cicero* however, in his first Book of the *Nature of the Gods*, thus speaks of one of his Statues: "We admire that the *Vulcan* of *Sibone*, made by *Alcamenes*, is standing and cloathed, and appears lame, but without any Deformity." Most of the Medals of the Island of *Limnos* represent this God with the Legend, *Deo Vulcanæ*.

Q. Who were Contemporaries with *Vulcan*, the Son of *Juno*, and when did he live?

A. This *Vulcan* lived in the Year of the World 2551, before Christ 1449, to which add 1750 makes 3199 Years since his Time. His Contemporaries were *Utan*, a *Benjamite*, Ruler of the *Israelites*; *Tauticus*, King of *Babylon*; *Erechtheus*, King of *Athens*; *Boreas*, King of *Thrace*; *Lacedæmon*, King of *Lacedæmon*; *Lamedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Jupiter*, King of *Crete*. If we take *Vulcan* for *Tubel-cain*, he lived in the Year of the World 930, before Christ 3070 Years, to which add 1750 makes 4820 Years since his Time. His Contemporaries were *Adam*, *Seth*, *Enos*, *Cainan*, *Methuselah*, *Jared*, *Enoch*, *Methuselah*, *Lamech*. No Poets, no Historians at this Time.

Q. Who was *Uranus*, and how came he to be made a God?

A. One *Elien*, a Name that may be rendered in *Greek* *Hypsiſtis*, the most High, who had to his Wife *Demuth*. They had a Son named *Epigeus*, who was afterwards called *Uranus*, and a Daughter who went by the Name of *Ge*; and the Names of these two Children the *Greeks* have given to Heaven and Earth.

*Uranus* had by his Sister *Ge* four Sons, *Chronus*, *Betylus*, *Atlas*, and *Dagon*, or *Sitan*, whose Surname was *Zeus Arotrius*, or *Jupiter the Tillar*. The Priests who inhabit the western Parts of *Africa* were called the *Atlantides*. *Uranus*, or *Cælus*, succeeded his Father *Elien*, and, according to them, was their first King: He taught his Subjects, who had hitherto wandered without any fixed Residence, to live in Society, to cultivate the Ground, and to enjoy the Blessings it offered them. *Uranus*, applying himself to *Astronomy*, regulated the Year by the



Course of the Sun, and the Months, by that of the Moon, and, by calculating the Motions of the Stars, he formed Predictions, whose Accomplishment, astonished the *Athenians* so much, that they believed their Prince had some what Divine about him; and, after his Decease, they enrolled him among the Gods.

*Uranus* had, by several Wives, forty-five Children; *Titan* alone had brought him Eighteen; these last, though each had a Name of his own, went by the general Designation of *Titans*, from that of their Mother. This Princess after her Death received likewise divine Honours; *Ge*, the Earth, was called after her Name, as Heaven had been after that of her Husband.

Q. Who were Contemporaries with *Uranus*, and where did he live?

A. *Uranus* lived in the Year of the World 2413, before Christ 1587, to which add 1750 makes 3337 Years since his Time. His Contemporaries were *Moses*, the Ruler and Law-giver of the *Israelites*; *Aaron*, the High Priest; *Pharaoh*, King of Egypt; *Panyas*, King of Babylon; *Deucalion*, King of *Thessaly*; *Crotopus*, King of *Argos*; *Menelaus*, King of *Sicyon*; *Midas*, King of *Phrygia*; *Troy* was not till *Troas*'s Time; *Jasius*, King of *Italy*; *Siculus*, King of *Spain*; *Belgias*, King of *Gaul*. No Poets, no Historians at this Time.

Q. How came the *Water* to be made a God?

A. If the Exigencies of Life made Numbers of Gods to be invented, and led the first *Pagans* to deify almost all the Parts of the World, especially the four Elements, the *Water* had a Title to be one of their first Divinities, since the antient Philosophy, the Principles whereof *Thales* fetched from *Egypt*, and propagated them afterwards into *Greece*, taught that it was the first Principle of all Things, and that it had the greatest Share in the Production of Bodies; that it made Nature fruitful, nourished the Plants and Trees; and that were it not for this the Earth, quite withered, parched and burnt up, would be a sterile Mass, and exhibit only a frightful Desert. But before we go any further, we must call to mind what we have said of the physical or natural Gods, and of the animated Gods. The *Water*, as an Element, could only be a physical Divinity; but those Gods were seldom left without joining to them

them animated ones, who became their Symbols; as *Osiris*, *Orus*, and *Isis* among the *Egyptians*, and *Apollo* and *Diana* among the *Greeks*, became the Symbols of the Sun and Moon.

The Worship which was paid to these Divinities came to be confounded, nor was the Distinction any longer kept up between the natural Gods, and those that were called animated. Just so it was with the *Water*: The Ocean, the Seas, the Rivers, &c. became the Object of religious Worship; but *Neptune* was reckoned an animated God, who presided over them: The Case was the same with every Flood and Fountain, and every other Mass of *Water*, that had each a particular Divinity, or a Nymph, or Naiad, and the Honours, that were paid to the *Waters* in general, were afterwards blended with those that were paid to the representative Divinities of the *Water*.

That the *Water*, as an Element, received divine Honours is a Fact that cannot be controverted. What *Herodotus* says of the Veneration which the antient *Persians* had for it, the Sacrifices which they offered to it, and that they carried Superstition so far, as not to dare to spit, or blow their Noses, or wash their Hands in it, yet fall, or throw any Ordure into it, nor even make use of it for quenching their Fire. *Strabo*, on this Occasion, gives much the same Account with *Herodotus*, only he attributes to the *Cappadocians*, what the other ascribes to the *Persians*.

Saint *Cyril*, against *Julian*, says the *Persians* did not indeed pay divine Honours to Stocks and Stones, like the *Greeks*, nor did they worship the *Isis* and *Ichneumon*, with the *Egyptians*, but they adored only the *Fire* and *Water*.

Though the *Egyptians* had a peculiar Reason for having the Sea in Abhorrence, because they believed it represented *Typhon*, the great Giant, yet they had not therefore the less Veneration for *Water*. Saint *Athanasius*, who, as he was born in *Egypt*, must needs have been acquainted with the Religion of his Country, after having said, in his *Oration against the Gentiles*, in general the *Pagans* adorned the *Water*, adds, the *Egyptians* especially were distinguished in the Worship which they



paid to that Element, which they looked upon as a Divinity.

*Julius Firmicus*, of the *Errors of profane Religions*, asserts the same: The *Egyptians*, says he, pay a *Vileignous Worship to the Water*; and address their Prayers and Vows to it. The Water of the *Nile* above all was held by them in high Veneration: That beneficial River, to which they gave the Name of *Océanus*, *Ypéus*, and *Bélus*, was also called *Styx*, which, by Abbreviation, is the same Name with *Ofiris*, because in reality it represented that God; for, as has been said more than once, the same God was the Symbol of several Things at once; thus *Ofiris*, who in the Heavens represented the Sun, on the Earth denoted the Waters of the *Nile*. Without this Distinction we shall never understand the *Pagan Theology*; but then, so soon as we adopt it, we must be persuaded, that the *Nile* was the great Divinity of the *Egyptians*.

The *Egyptians* represented the God of the *Water* by a Vase perforated on all Sides, which they called *Hydra*; the Victory which that God had gained over the *Fire*, which was the great Divinity of the *Persians*, made them say, that the Power of *Water* exceeded that of the *Fire*. According to *Vitruvius*, Book viii. the Priests upon certain Days filled that Vase with *Water*, adorned it with great Magnificence, and then placed it upon a kind of public Theatre, where all prostrated themselves before the Vase, with Hands lifted up to Heaven, and gave Thanks to the Gods for the Benefits they received from this Element. The Intention of this Ceremony was to teach the *Egyptians*, that *Water* was the Principle of all Things, and had communicated Life and Motion to every Thing that breathes.

But among the People *Water*, by way of Eminence, was the *Nile*, and to it was referred all the Veneration which they had for this Element. Indeed never was River so useful nor so necessary as that is, since, besides the Goodness of its Water, which is a Drink both salutary and delicious, its periodical Overflowings render *Egypt* one of the most fertile Countries of the World; which, were it not for that, would be one of the most barren and desart. The same Fruitfulness it communicates to Women, and to all Animals; and it is no rare Thing in that Country, to see Eggs that have brought forth some two, some

some three Lambs, Goats that suckle three or four Kids, and so of others; and here, if any Thing among Men, who have not Knowledge to ascribe the Honour of all that is in Nature, to him who created the same for our Use, had a Title to great and lively Acknowledgments even of Homage, it is undoubtedly so beneficial a River; accordingly nothing could surpass the Respect and Veneration which the *Egyptians* had for it.

But of all the Festivals they celebrated in Honour of this River, that of Opening the Channels at the Times of its Swelling was the most solemn and magnificent. I shall not at present weary my young Readers with a Description of this Festival, at which the antient Kings of *Egypt* assisted in Person, accompanied by their Ministers, by all the Grandees of the Kingdom, and by an innumerable Multitude of People; you may consult the third Voyage of *Paul Lucas*, for the Description of this Festival given by *M. de Mardett*, and other Travellers, who have given a curious and particular Description of it. I shall only say, that by way of Thanks before-hand to the River, for the Benefits which the Overflowing was to produce, they used to throw into it, in the Form of Sacrifice, Barley, Corn, Sugar, and other Fruits. What was practised at *Memphis*, upon the Opening of the Channel, was in like manner proportionally performed in the Provinces; and we may say, that the Season of cutting the *Nil*, so it is called in that Country, was a general Festival throughout all *Egypt*.

But, as Superstition knows no Bounds, they stained with Blood, and that in the most cruel Manner, a Day that seemed to breathe nothing but Joy, by the Sacrifice of a young Virgin, whom they drowned in this River: A barbarous Custom, which lasted a very long Time, and was so difficult to be abolished, that nothing would satisfy the People, when this Sacrifice came to be absolutely prohibited, but to sacrifice at least the Representation of a young Person.

The Festival still continues, though the Avarice of the  *Egyptians* (for they are under the Dominion of the *Papacy*) makes it less solemn; the same Libations are performed to the *Nil*, with Offerings of Fruits and Pulver; and the Priests, called *Cherics*, the most ignorant of all Mortals, think they sanctify it, by throwing into it some Peas, or



some Bits of a Grose: The same Egyptians, paid also a religious Worship to the *Waters*, under the Symbol of their God *Canopus*, who represented that Element.

Here are the ten first Generations, according to the Opinion of the *Chaldeans*, with the Duration of each Reign in *Sares*. The Antients divided Time into *Sares*, *Nere*, and *Sosse*: The *Sare*, (*Sarir*) according to *Synellus*, denoted three thousand six hundred Years; the *Nere* (*Nirer*) six hundred; and the *Sose* (*Soffor*) sixty; which makes the Duration of the first Reigns an infinite Number of Years, every King having reigned several *Sares*; but when one considers the *Sares* only as Years of Days, the Computation of these antient Authors agrees well enough with the Years assigned by *Moses* to the first Patriarchs.

According to Africanus.	According to Abydenus in the same Author.	According to Apollodorus in the same Author.
<i>Alorus</i> reigned		
<i>Sares</i> 10	<i>Akrus</i> 10	<i>Alorus</i> 10
<i>Alasparus</i> 3	<i>Alaparus</i> 3	<i>Alaparus</i>
<i>Amelon</i> 13	<i>Amillarus</i> 13	<i>Amelon</i>
<i>Amenon</i> 12	<i>Amenon</i> 12	<i>Amenon</i>
<i>Metalarus</i> 18	<i>Megalarus</i> 18	<i>Megalarus</i> 18
<i>Daonus</i> 29	<i>Daos</i> 10	<i>Daonus</i> 10
<i>Evedorachus</i> 18	<i>Evedorescus</i> 18	<i>Evedoriscus</i> 18
<i>Amphis</i> 10	<i>Anedaphus</i> 9	<i>Amenpsinus</i> 10
<i>Otiartes</i> 8		<i>Otiartes</i> 8
<i>Xixutrus</i> 18	<i>Sisuthrus</i>	<i>Xixutrus</i> 18

Since, in this System of the *Chaldeans*, it is taken for granted, that *Alorus* is *Adam*, there is no doubt but *Xixutrus* must be *Noah*.

Q. How came *Xixutrus* to be ranked among the Gods?

*Zeus*, or *Saturn*, having appeared to *Xixutrus* in a Dream, forewarned him, that on the fifteenth of the Month *Desin* Mankind were to be destroyed by a Deluge, and enjoined him to write down the Origin, the History, and the End of all Things; and to conceal his Memoirs

under Ground, in the City of the Sun, named *Sippara*. After this he was to build a Ship, to lay in their necessary Provisions, and enter into it himself, his Friends, and Relations, and shut in with him the Birds and four-footed Beasts. *Xixutrus* put his Orders punctually in Execution, and made a Ship, which was two Furlongs in Breadth, (that is, two hundred and fifty Paces, a Quarter of a Mile) and five in Length, (about three Quarters of a Mile) and no sooner had he entered into it than the Earth was drowned.

Some Time after, seeing the Waters abated, he let go some Fowls, which, finding neither Nourishment nor Resting-place, returned into the Vessel. A few Days after he sent out others, that returned with Bits of Mud on their Claws. The third time he let them go they appeared no more; whence he concluded, that the Earth was beginning to be sufficiently discovered. Then he made a Window in the Vessel, and, finding it had rested upon a Mountain, he came forth with his Wife, his Daughter, and the Pilot; and, having paid Adoration to the Earth, raised an Altar, and offered Sacrifice to the Gods, he and they that were with him disappeared. Those that staid in the Ship, finding that they did not return, came out and made search for them, but in vain; only they heard a Voice sounding those Words in their Ears, *Xixutrus*, by the Merit of his Piety, is translated to Heaven, and ranked among the Gods, with those who accompanied him. The same Voice exhorted them to be religious, and to repair to *Babylon*, after digging up at *Sippara* the Memoirs that had been deposited there. The Voice being heard no more, they set about rebuilding the City I have named, with some others.

Q. When did *Xixutrus* live, and who were his Contemporaries?

A. Every one, at first sight, will see that this is nothing but the History of *Noah's Flood*, digested by the *Chaldeans* and *Greeks*. *Noah* (who is also called *Deus*, *Saturus*, *Janus*, &c.) lived in the Year of the World 1050, before Christ 3050, to which add 1750 makes it 4800 Years since his Time. His Contemporaries were *Enoch*, *Methuselah* his Grandfather, *Lamech* his Father, *Noah*, *Shem*, *Noah's* three Sons, *Cain*, the eldest, and his Potency



Posterity settled in *Syria*, *Arabia* and *Africa*; *Shem*, the second Son, and his Posterity settled East and South of *Asia*. *Japhet*, (or *Japheth*) and his Posterity settled in the North and West of *Asia*, and in *Europe*. *Ham* had four Sons, *Canaan*, *Phut*, *Misraim*, *Cush*; *Canaan's* Posterity settled in *Sidon*, called from him *Canaan*; of him the *Phoenicians*, *Gergasites*, *Hivites*, &c. Of *Phut* came the *Lybians*, *Ezek. xxx.* Of *Misraim* came *Cashtim*; of him *Philistim*; and of *Misraim* came *Ludim*, *Caphthorim*. Of *Cush* came *Sebe*, *Havilah*, *Ragana*, *Nimrod*, &c. *Shem* had five Sons, *Elam*, *Assur*, *Arphaxad*, *Lud*, *Aram*; from *Elam* the *Persians* were descended, *Dan. viii.* from *Assur* the *Assyrians*; from *Arphaxad* descended *Salah*, *Eber*, *Peleg*, *Rau*, *Serug*. From *Lud* descended the *Lybians*; from *Aram* descended the *Arrians*. *Japhet* had seven Sons, *Gomer*, *Mogog*, *Madai*, *Javan*, *Tubal*, *Meshech*, *Tiras*. *Gomer* had three Sons; *Akenaz*, of him are descended the *Germans* and *Gauls*. *Riphat*, of him are descended the *Cimbri* near *Pontus Euxinus*. *Togarmah*, of him are descended the *Cappadocians*, *Ezek. xxxviii. 6.* *Mogog* the second Son, of him are descended the *Scythians*, see *Ezek. xxxvi. 2.* *Madai* the third Son, of him are descended the *Meds*. *Javan* had four Sons, *Elisha*, *Tarsish*, *Kittim*, *Dodanim*. By *Elisha's* Posterity was planted *Els* and *Peloponessus*. By *Tarsish's* Posterity was planted *Tarsus*, *Phœnice*, *Carthage*. *Kittim's* Posterity settled in *Crete*, *Italy*, *Num. xxiv. Dan. ii.* *Dodanim*, from him *Jupiter Dodonæus* his Sons were called *Jupiter*. From *Tubal*, *Japhet's* Son, came the *Agrians*, near *Pontus Euxinus*, and said to go into *Africa* and *Spain*. From *Meshech* descended the *Muscovites* and *Cappadocians*, *Ezek. xxxviii. 2.* From *Tiras*, *Japhet's* seventh Son, are descended the *Thracians*. Thus we see how the World was re-peopled by *Noah*, his Sons, and their Posterity.

2. What Kind of Gods and Worship had the *Heathens* of *Peru*?

Ans. The sacred Fire, preserved almost by every Nation of the World, was also the Object of the superstitious Worship of the *Americans*. The Nations most adjoining to *Asia* have Temples, where the Fire is carefully preserved; and these Temples are mostly built in a round Form, as were those of *Babylon*. In *Longana* the *Americans* have

have one of them, where a Guard watches continually for the Preservation of the Fire, which is never suffered to go out. Every body knows how famous those Temples were under the Reign of the *Yucas*; but what appeared very surprising were those Companies of Virgins set apart for the Service of the Sun, whose Laws were even more severe than those of the *Roman Vestals*, (see *Garcilasso*, Book ii. ch. 1.) and the Punishment when they broke their Vows precisely the same, since they were buried alive. They who had debauched them were punished with far more Rigour than at *Rome*, since the Punishment extended not only to the whole Family, but even to the Place where they were born; its whole Inhabitants were utterly extirpated, nor did they leave so much as one Stone upon another. The sacred Fire was equally revered in *Mexico*, and committed to the Care of *Vestals*, who led a very regular Life; and if the Savages of this vast Continent had not all of them Temples to maintain it therein, the Halls of their Councils, made much after the Fashion of the *Prytarida* of the *Greeks*, were employed for this Use, chiefly among the *Irequois* and the *Hurnos*.

The *Yucas* of *Peru*, and their Descendants at this Day, as well as the *Natches* of *Louisiana*, like the ancient Kings or Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themselves the Offspring of the Sun.

Q. What Divinities had the *Youth* assigned to them?

A. The *Youth* had the Goddess *Hab.*, the Daughter of *Jupiter* and *Juno*, and the Goddess *Morta*, over them as their Protectresses and Governesses.

Q. What were those which were called the Games of the *Youth*?

A. The Game of the *Youth* was called the *Trojan* Game, which *Enneas* instituted at the Funeral games of his Father, (see *Virgil's Æneid*, Book v.) and was for the Youth, who, being divided into two Bands, shewed therein both their Valour and Address. The *Romans*, who adopted this Sort of Combat, represented it in the *Circus-sylla*, as we read in *Plutarch*, (see him upon *Sylla*.) exhibited this Show; but Civil Wars interrupted the Performance thereof until *Cæsar*, who restored it, as we are told by *Suetonius*: *Trojan læsit turba duplex majorum minorumque*  
juuro-



*puerorum*, (see him upon *Cæsar*;) and from that Time the Representations thereof were pretty frequent; since the same Author informs us, that *Tiberius Caligula*, *Claudius* and *Nero*, exhibited it to the Roman People; but none of the Emperors either with so much Pomp, or so often as *Augustus*, who gave a Representation of it for the first time after the Victory at *Actium*, in the Year of Rome 726. This Prince chose for the Purpose two Companies from among the Roman Youth, the one younger, and the other of a more advanced Age; *majorum minorum, ut delectu*, as it is in *Suetonius*; being persuaded that this Exercise would give the Youth of Quality an Opportunity of forming themselves, and of shewing their Address. In order to give a just Idea of it, I believe I cannot do better than copy the Description of it from *Virgil*:

“ Now call the Prince, before the Games were done,  
 “ The hoary Guardian of his royal Son,  
 “ And gently whispers in his faithful Ear,  
 “ To bid *Ascanius* in his Arms appear,  
 “ And with his youthful Band and Courser come,  
 “ To pay due Honours at his Grandfire's Tomb;  
 “ Next he commands the huge assembled Train  
 “ To quit the Ground, and leave an open Plain.  
 “ Strait on their bridled Steeds, with Grace divine,  
 “ The beauteous Youths before their Fathers shine.  
 “ The blooming *Trojans* and *Sicilians* throng,  
 “ And gaz'd with Wonder as they march'd along;  
 “ Around their Brows a vivid Wreath they wore,  
 “ Two glittering Lances, tipt with Steel they bore;  
 “ These a light Quiver stor'd with Shafts sustain,  
 “ And from their Neck depends a golden Chain;  
 “ On sprightly Steeds advance three graceful Bands,  
 “ And each a little blooming Chief commands.  
 “ Beneath each Chief twelve sprightly Striplings came,  
 “ In shining Arms, in Looks and Age the same;  
 “ Guard'd with his Grandfire's Name, *Polixenus* T  
 “ Young *Prætor*, leads the first gay Squadron on;  
 “ A Youth, whose Progeny must *Lævi* grace;  
 “ He press'd a dappled Steed of Thracian Race:  
 “ Before, while Spots on either Foot appear,  
 “ And on his Forehead blaz'd a Silver Star;  
 “ *Alcyon*

"Alys the next advanc'd, with Looks divine;  
 "Alys the Source of the great *Attian* Line;  
 "Julus Friendship grac'd the lovely Boy;  
 "And last *Julus* came, the Pride of *Troy*,  
 "In Charms superior to the blooming *Trains*,  
 "And spur'd his *Tyrian* Courser to the Plain;  
 "Which *Dido* gave the princely Youth, to prove  
 "A lasting Pledge, memorial of her Love;  
 "Th' inferior Boys on beauteous Coursers ride,  
 "From great *Ancestres*' royal Stalls supply'd;  
 "Now flush'd with Hopes, now pale with anxious Fear,  
 "Before the shouting Crowds, the Youths appear;  
 "The shouting Crowds admire their Charms, and trace  
 "Their Parents Lines in every lovely Face;  
 "Now round the Ring, before their Fathers, ride  
 "The Boys in all their military Pride,  
 "Till *Periphantes*' sounding Lark from far  
 "Gave the loud Signal to the mimic War;  
 "Strait, in three Bands distinct, they break away,  
 "Divide in Order, and their Ranks display;  
 "Swift at the Summons they return, and throw  
 "At once their hostile Lances at the Foe;  
 "Then take a new Excursion to the Plain;  
 "Round within Round, an endless Course maintain;  
 "And now advance, and round retreat again;  
 "With well-dissembled Rage their Rivals dare,  
 "And please the Crowd with Images of War.  
 "Alternate now, they turn their Backs in Flight,  
 "Now dart their Lances, and renew the Fight;  
 "Then in a Moment from the Combat cease,  
 "Rejoin their scattered Bands, and move in Peace!  
 "So winds delusive, in a thousand Ways  
 "Perplex and intricate, the *Cretan* Maze;  
 "Round within Round, the blind *Meanders* run,  
 "Untrac'd and dark, and end where they began;  
 "The skilful Youths in Sport, alternate ply  
 "Their shifting Course; by turns they fight and fly;  
 "As Dolphins gambol on the wat'ry Way,  
 "And bounding o'er the Tides, in swart'ning Gimbels play.  
 "Before the *Potter's* *Enkidu* &c. &c.

Such was the Order of these Games; and, when afterwards *Ascanius* built the City *Alba longa* (see *Virgil*, in the same



same *Eneid*) he brought this military Diversion in Repute, and taught that Exercise to the antient *Latins*. The *Albans*, having recieved it from him, transmitted it down to their Posterity. In fine, *Rome*, in Honour of the Memory of its Founders, resumed the Use of that antient Carrousel, and the Body of Youths that were prepared for this Exercise was still called, in the Time of *Virgil*, the *Trojan Band*.

Q. What Kind of Games were those of *Augustus*?

A. *Tacitus*, in his *Annals*, Book iv. ch. 15. informs us, that these Games were instituted in Honour of *Augustus*, at the Request of the *Tribunes* of the People, who asked Liberty to exhibit them at their own Charges, and that the Celebration of them should be marked in the public Calendar. But what that Historian advances on this Head is not accurate, since it was neither on that Occasion those Games were instituted, nor that they were registered for the first time in the Calendar, since their Original reaches back to the Year of *Rome* 735; when *Augustus*, after having made the Tour of *Greece* and *Sicily* upon his Return to *Rome*, allowed an Altar to be raised, *Fortuna reduci*, to *Fortune of safe Conduct*, and that Day was marked in the Calendar under the Name of *Augustalia*; (see *Dionysius*, ch. 59.) and it was eight Days after, under the Consulship of *Tiberius Tubero*, and *Publius Rabius*, that these Games were instituted by an Act of the Senate, and celebrated for the first time on the fourth of the Ides of *October*, that is, the eleventh of the said Month.

Q. What were the *Capitoline Games*?

A. These Games were founded by the *Romans*, according to *Titus Livius*, to thank the Gods for having saved the Capitol, when the *Gauls* plundered *Rome*; and to add to their Magnificence, and at the same time that they might be renewed at stated Times, a new College of Priests was instituted: *Capitoline ludi*, says that Author, *solen- nitas annis addidimus; collegiorum adhibuit novum, et utroque senatu condidimus*. In these Games three Sorts of Exercises were commonly exhibited, the Horse-race, the Trial in vocal and instrumental Music, and the *Gymnastic Games*; that is, all those who composed the *Panathena*, that is, an Exercise containing five Games, Leaping, Running,

Running, Quoiting, Darting and Wrestling. See *Petrus Faber*.

Q. What Sort of Games were those of *Ceres*?

A. Though the *Greeks* celebrated the greater and lesser Mysteries in Honour to *Ceres*, yet no Games were therein represented; those I speak of here owe their Original to the *Romans*, and, according to *Tacitus*, *Annals*, Book xv. it was *C. Mummius*, while he was *Edile*, gave the first Representation of them in the *Circus*. But he was not their Founder, since we learn from *Titus Livius*, that long before him, even from the second *Punic War*, under the Dictatorship of *Servilius Geminus*, they had been exhibited. The Celebration of these Games, which lasted eight Days, commenced on the Day before the Ides, or on the twelfth of *April*.

As in these Games the Mourning of *Ceres* for the Rape of her Daughter was commemorated, as well as in the *Eleusinian Mysteries*, the *Roman Ladies* appeared there in white Robes, with lighted Torches in their Hands, to represent that Goddess seeking for her dear *Proserpine*. The Men too joined in them came thither fasting; for The strictest Abstinence was enjoined before Night, especially from Wine and Women, and most punctually observed too; the smallest Blemish excluding the Spectators from them, and the public Herald took care to warn all who might profane them to quit the Assembly. If any one was convicted of having stained his Purity, he was punished with no less than Death. This is confirmed by the unanimous Testimony of all the Historians, who have spoke of the Celebration of these Games, and it would be an easy matter to quote them. As to what remains, the same Shows were exhibited there as in the other Games, especially that of the Horse-race. I believe they were celebrated every fifth Year; at least, it was after such an Interval, that the *Sibyline Oracles* ordained a Day of Fasting, by way of Preparation for them, to which was added the Use of the warm Bath, as very conducive to Continency and Purity, with which they were obliged to come up to the Solemnity.

Q. Of what Sort were the *Aetiac Games*?

A. *Augustus*, according to *Suetonius*, after the Victory, he



he gained over *Mark Antony*, built the City *Nicopolis*, and there instituted Games in Honour of *Apollo*, to be renewed every fifth Year. *Dion Chryſoſtom*, Book li. adds, that in their Celebration the *Gymnic Trials* of Skill were admitted, with thoſe of Muſick, and the *Horse-races*; that *Augustus* gave them the Name of *Adiac*, from the Promontory of that Name, where *Apollo*, to whom he believed himſelf indebted for the Advantage he had gained over the Enemy, was eſpecially honoured; that he committed the Care of them to four Colleges of Priests; namely, the *Pontiffs*, *Augurs*, *Septemvirs*, and *Quindicemvirs*; and that they were celebrated afterwards at *Rome*, in the *Stadium* made for that Purpose in the *Campus Martius*. From theſe two Authors it appears, that *Augustus* was the Founder of the Games; but *Strabo*, more exact, informs us, that they were celebrated at the Promontory of *Adium* long before him, and that he only renewed them, added to their Solemnity, and ordered them to be repeated every fifth Year; whereas before they were represented every third Year; and there the Conquerors were crowned, as in the other Games.

Q. Of what Sort were the *Agonal* and *Aſtic* Games?

A. Theſe Games, which were celebrated at *Rome* with a great deal of Magnificence, were ſo called from the Victim that was offered there, which went by the Name of *agonia*. As the *Tiber* ſometimes overflowed the Plain where the *Circus* ſtood, they were represented near one of the Gates of *Rome*, which from thence was called *Agonal*, as well as the little Hills adjoining.

The *Aſtic* Games were originally *Greek*, and are the ſame of the *Scenic* Kind: The *Romans* borrowed them from the *Athenians*, and the Emperor *Caligula* appointed them to be celebrated firſt at *Syracuse*; but the *Neapolitans*, who were a Race of a *Greek* Colony, had represented them before. Authors are divided as to the Signification of the Name of thoſe Games, ſome are of Opinion, that it anſwers to *Urbani* in *Latin*, becauſe they were celebrated in the City, in Oppoſition to thoſe that were exhibited in the Country, and were therefore termed *Ruſtici*. *Juſonius*, in his tenth *Idilium*, ſays, the *Romans* had adopted them, and ſeems to confound them with the *Adiac* Games; but perhaps the true Pronunciation of this





Procession, followed with Chariots, some drawn by two; some by four Horses, and with the other Knights who were to run in the *Circus*, was closed by the *Athletes*, that is, the Master-wrestlers, who were also to fight there.

Q. Of what Kind were the *Megalesian Games* celebrated in Honour of *Cybele*, and the other Great Gods?

A. These Games instituted by the *Greeks*, and adopted by the *Romans*, went by the Name of Great Games, *Megalenses*, from the Goddess in whose Honour they were celebrated, and who was called the Great-mother. *Cicero*, who informs us, that a great Concourse of People and Strangers frequented these Games, adds, that they were exhibited upon the *Palatine Mount*, near the Temple, in order to be represented in the very Presence of the Goddess. Their Celebration fell on the Day before the *Ides*, that is, the eleventh of *April*, on which the *Romans* had revived her Worship. “*Pertulere Deam pridie*  
“ *Idus Aprilis: isque Dies festus factus fuit; populus fre-*  
“ *quenter dona Deæ in pallatium tulit, lectisterniumque*  
“ *& ludi fuere, Megalesia appellata.*” *Titus Livius xxix.*

Some Authors have confounded these Games with those of the other Great Gods, who had the same Name; but *Cicero* (in *Verrum*, Book v.) plainly distinguishes them. The last had been instituted by *Tarquin* the Elder, the others not till the *Romans* brought from *Pessinus* the Worship of *Cybele*, in the Year of *Rome* 543, under the Consulship of *Cornelius Cethegus*, and *Cornelius Tuditanus*. The Day of their Celebration was likewise different, since these of *Cybele* fell on the Day before the *Ides* of *April*, as has been now said from *Titus Livius*, and those of the Great Gods, on the Day before the *Calends* of *September*, as we learn from *Cicero*, in the Passage already quoted.

Q. Of what Sort were the *Floral Games*?

A. In order to understand what I have to say upon those Games, we must call to mind what has been observed elsewhere of the Goddess *Flora*, worshipped at *Rome* from the Foundation of that City, or from the Time of *Romulus* and *Numa*. She had Priests and Festivals, and was different from the *Courtisan* of the same Name, who made the Senate and People of *Rome* heirs to an Estate, which

which she had made by Prostitution: Further, it was not upon the Estate she had left, that the *Floral Games* were instituted, nor upon the Money raised by their Representation, as some Authors will have it; but upon the Fines to which those were condemned who had been convicted of Peculation; that is, the Crime of stealing; detaining, or embezzling publick Money or Goods, as we learn from *Ovid's Fasts*, Book vii. ver. 279. and more particularly from Medals, on which were represented the Genius of the *Roman People*, with the Figure of a Ram, or of a Sheep, the Symbols of Peculation: These Medals, which are of Silver, were struck during the Edileship of *Publius Maelcolus*, and the Institution of the Games falls under the Consulship of *Claudius Centho*, and *Martius Scampronius*, in the Year of Rome 513; but it was not till the Year 580, that these Games became annual, on occasion of a Famine which lasted three Years; and which had been ushered in by cold and rainy Springs; the Senate, to appease *Flora*, and obtain better Crops, having passed an Act that Year, appointing the annual Celebration of these Games the fourth of the Calends of *May*, which is the twenty-eighth of *April*, in Honour of that Goddess, which was regularly executed for the future.

*Convenire patres, & si bene fereat annus,*

*Numinibus nostris annua festa vocent.*

*Annuius volis; consul cum consule Lænus*

*Pythumis ludos persolvere mihi.*

OVID. *Fast.* Lib. v. 324.

Though the Expence of these Games was not defrayed from the Estate of the Courtisan *Fibra*, they must needs however have been instituted upon the Occasion of her Testament, though afterwards they were dedicated to the antient *F. n.*, since therein the Memory of the Gallantries of the former was kept up, by the excessive Liberty, or rather the unbounded Licentiouness and Impudence that prevailed there, as has been said in its proper Place, where I mentioned a Circumstance of *Charis's* Life; who left them, that he might not lay the People under a Restraint by his Presence.



Q. Tell me of some other Games.

A. I should never have done, were I to speak at any length of all the other Games, since there were no considerable Cities in the *Roman* Empire, but valued themselves upon the Celebration of some Games or other, either upon the Arrival of the Magistrates who were to govern them, or upon Occasion of Victories and other Advantages gained by the Commonwealth. The Magistrates also took care to exhibit Games at their own Expence, when they entered on their Offices; and although of all Offices the Edileship was the least considerable, it was however during it, that the greatest Expence was laid out upon these Games, because the People judged from thence, how those who were invested with it were likely to behave when they came to be advanced to more considerable ones. Lastly, others were exhibited at the Birth of great Men, which were called *Natalitii*, and on a thousand other Occasions. However, as among those Games some were very noted though commonly not annual, as most of those I have discoursed of hitherto, it will not be amiss to give a summary Account of them.

Q. What Kind of Games were those of the *Circensian*?

A. Though by the *Circensian* Games we are to understand only the Combats, the Races, and other Exercises that were performed in the Places known by the Name of the *Circus*, which had been raised for the Representation of all Sorts of Games, yet the Antiquaries comprehend under that Name the Race which was instituted in the *Isthmus* of *Corinth*, by *Oenomaus* King of *Pisa*; to rid himself of those who were courting his Daughter *Hippodamia*, and wherein *Pelops* was Conqueror; or that other Race which *Hercules* instituted in *Elis*, wherein he, having gained the Victory, received a Crown of Olive from the Hand of the same *Pelops*: “*Primus Hercules hunc honorem habuit, manibus Pelopis* ;” as we have it in *Lactantius*.

*Romulus*, after the Rape of the *Sabine* Women, appointed the same Games to be celebrated in the open Fields, for there was no Place then destined for that purpose. These first Games of the *Romans* went by the Name of *Circensian*; and if *Virgil* gives the Name of *Circensian* Games to those which *Romulus* exhibited on the

the Occasion now mentioned, it was by way of Anticipation; for it was only in the Time of *Tatqunius* the Elder, that the first *Circus* was built: These Games were also called by the Name of the Great Games, *Ludi Magni*.

Q. Of what Kind were the Games of the *Cross-ways*, or *Compitates*, and others?

A. The *Equestrian* Games were those whose Celebration consisted in Horse-races, and of them the *Romans* distinguished two Sorts. The *Decumani* were such as they represented every tenth Year, and which the Senate had instituted in Honour of *Augustus*, who every fifth Year, and sometimes every tenth Year, proposed to quit the Reins of Government, which he kept however his whole Life-time. The Games of the *Leaves* were so called either from the Leaves that the Crowns were made of, or, because the People threw of them upon the Conquerors, they were called *Ludi Foliacei*. Those of the *Gladiators* took their Names from the desperate Engagement of that sort of Combatants, who fought therein with inconceivable Fury and Obstinacy, and for which the *Romans* had an inhuman Curiosity. The *Gymnic* Games borrowed theirs from the Nakedness of the Wrestlers, and from the five Sorts of Combats that were exhibited therein, which made up what the Antients called *Gymnastic*. The *Instaurative* Games were those that were represented a second Time. The *Lustral*, *Lustrales*, or *Rubigalia*, had been instituted in Honour of *Mars*, and it was during their Celebration that the Arms, Trumpets, &c. were purified. The Games of *Mars*, which were celebrated on the first of *August*, had been instituted in Honour of that God, to perpetuate the Memory of the Temple built to his Honour, in the Time of the Emperor *Claudius*. (See *Dion.* Book ix.) The Games named *Novendilis* were the same with those funeral Games which were exhibited at the Death of great Men, or of the Emperors. The *Palatine* Games, *Palatini*, were instituted by *Augustus* in Honour of *Julius Cæsar*, and got that Name from the Temple upon the *Palatine Mount*, where they were celebrated every Year for eight Days, beginning with the 25th of *December*. Those of the Fishes, *Piscatorii*, were renewed every Year in the Month of *June*, by the Prætor



of the City, in Honour of such of the Fishers upon the *Tiber*, whose Gain was carried into the Temple of *Vulcan*, as a Tribute paid to the Dead. The *Plibeian Games* were exhibited in Honour of the People, who had contributed so much to the Extinction of the regal Power. The *Pontificals* were those exhibited by the Priests at entering on their Office, in Imitation of the *Quæstors*, whose Games went by the Name of *Ludi-quæstoris*: *Römāni*, or the *Roman Games* had been instituted by *Tarquin the Elder*, (see *Titus Livius*) in Honour of *Jupiter*, *Juno*, and *Minerva*, as we learn from *Cicero*, in *Verrum* 5. The *Sacerdotal Games* were those which the People in the Provinces obliged the Priests to present them with. The *Triumphals*, those that were represented upon occasion of some Triumph. The *Votivi* were exhibited in consequence of some Vow; and those were either public, when it was a public Vow, as was the Case either in public Calamities, or in the Heat of Battle, or on other momentous Occasions; or private, when some private Person gave a Representation of them: The former were given by the Magistrates in consequence of an Act of the Senate. We have an Inscription that makes mention of one of these *votive and public Games*, for the happy Return of *Augustus*. *Ti Claud. &c* “*Ludos votivos pro*  
“*reditu Imp. Cæs. Divi F. Augusti.*”

*Ludi Sigillares* were so called upon account of the little Figures, either of Silver or some other Metal, which they sent to one another in Token of Friendship, and that commonly during the *Saturnalia*. *Ludi Taurus* were instituted to the Honour of the infernal Gods, on Occasion of a Plague, under the Reign of *Tarquin the Proud*, which Plague arose from the exposing of Bull's Flesh to sale.

Lastly, the *Secular Games* were so called from their being repeated only once in an hundred Years, as is commonly believed; but this Name was given to certain Games that were renewed but seldom, or that were represented but once during the same Person's Life-time. This is the Idea of them given by *Ovid*:

*Jusserat & Phœbo dici; quo tempore ludos*  
*Fecit, quos ætas aspicit una semel.*

TRIST. Lib. ii.

Accordingly their Original, as it is related at very great Length by *Valerius Maximus*, Book ii. and *Zosimus*, Book ii. had no Relation to the Name which they went by afterwards. *Volusus Valerius*, says the former of these two Authors, having three Children, two Sons and a Daughter, who were seized by the Plague that wasted the Province where they lived, and finding the Remedies applied by Physicians ineffectual; having addressed himself to the Genius of his Gods *Lares*, heard a Voice enjoining him to carry them to the Banks of the *Tyber*, and to make them drink of the Water of the River. He at first scrupled to obey, considering the Distance he was from that River; but at last the Malady and Danger encreasing, he was determined to set out; and having arrived near the *Tyber*, at a Place named *Tarentum*, he gave them Drink, and they were cured. In Gratitude to the Gods for so singular a Kindness, he offered Sacrifices of black Victims to *Pluto*, *Proserpine*, and the other infernal Divinities, for three Nights successively. *Valerius Publicula*, continues the same Author, who was made Consul when *Tarquin* was banished, believing the Romans had more need than ever of the Protection of the Gods, renewed the Sacrifices of *Volusus* in the Year of Rome 245. “*Primos ludos seculares, exactis Regibus post Romanam*”  
“*conditam 245. Valerius Publicula instituit. antias apud*”  
“*censor. de die natali, cap. 17.*” appointed them to be offered upon the same Altar, and to the same Gods, and added Games to them. In fine, we learn from *Varro*, where Testimony is cited by “*Censorinus cum multa por-*”  
“*tenta fierent — & ideo libros sibyllinos decemviri adiis-*”  
“*sent, — & Diti Patri & Proserpinæ ludi Tarentini in tam-*”  
“*po Martis fierent, & hostiæ fuvæ immolarentur; uti-*”  
“*que ludi centesimo quoque anno fierent. Varrò apud*”  
“*eundem loco citato,*” That the Romans frightened by several Prodigies that happened one after another, having consulted, according to Custom, the Books of the *Sibyls*, learned that they were to renew the Sacrifices and the Games of *Volusus*, and to celebrate them for the future every hundred Year in the *Campus Martius*: This was the Origin of the *secular Games*.

To proceed, nothing came up to the Solemnity of these Games. First, Heralds were dispatched through all *Italy*, to invite every body to them, as to a Solemnity which



they would never see again ; and when the Time of their Celebration approached, the Consuls, *Decemvirs*, and at last the Emperors themselves went into different Temples to offer Sacrifices, and ordered a Distribution to be made to the People of such Things as were necessary, that every one might set about the expiating of his Sins ; such as Torches, Sulphur, and Bitumen, and none were excepted but the Slaves. The People, thus furnished with Materials for the Expiation, flocked to the Temple of *Diana*, which was upon the *Asentine Mount*, and every one gave his Children, Barley, Corn, and Beans, to offer the whole in Sacrifice to the Destinies, in order to appease them. Then, upon the Arrival of the first Festival consecrated to *Juno*, three Days and three Nights were employed in offering Victims to *Jupiter*, *Juno*, *Neptune*, *Vulcan*, *Mars*, *Diana*, *Vesta*, *Venus*, *Hercules*, *Saturn*, to Divinities of the Fountains, and lastly to the *Paræ*, *Proserpine*, and *Pluto* ; and all this at *Tarentum* itself, not far from the *Campus Martius*, where these Games were to be performed.

On the first Night, at the sacred Hour, the Consuls in the Time of the Republic, and afterwards the Emperors themselves accompanied by the *Decemvirs* who presided at this Solemnity, went to the Banks of the *Tyber*, where they raised three Altars, on which they sacrificed three Lambs ; after sprinkling of the Altars with the Blood of those Victims, they ordered the rest of them to be burnt. This Ceremony was illuminated by a great Number of Lamps, and accompanied with singing several Hymns in Honour of the Gods, and terminated by the Offering of several black Victims, such as *Polusius* and *Publicus* had formerly offered.

While they were taken up in these religious Functions, Artists erected a Theatre, and prepared the Place where the Exercises common to the Games were to be performed ; then the next Day in the Morning they went to the Capitol, where, after offering a Sacrifice to *Jupiter*, they returned to the Place now mentioned, and began to celebrate the Games in Honour of *Apollo* and *Diana*. The next Day the *Roman* Ladies repaired in the same Capitol to sacrifice to *Juno* : Lastly, the Emperor himself, accompanied by the *Decemvirs*, went the same Day and offered

ferred to each of the foresaid Divinities the Victims that belonged to them.

On the third Day, seven and twenty Youths of the best Families all in Robes, and as many Virgins marched in Procession to the *Palatine Mount* to the Temple of *Apollo*, where they vied with one another in singing Hymns and Songs, to make the Gods propitious to the Emperor, the Senate, and the *Roman People*. Lastly, during the three Days and three Nights that the Solemnity of these Games continued, all the Theatres in *Rome*, the Cirques, and other public Places, destined for those Festivals, were employed in Shows that were therein exhibited. Among other Things, there were also Hunting-matches, Combats with wild Beasts, Sea-fights, &c. The People divided the whole Time between Mirth and Devotion.

Thus it is, that the Games of the *Greeks* and *Romans* were intermixed with Religion, and there are two Reasons which induced me to give the History of them a Place in this small Treatise; first, because they have the Worship of the Gods and Goddesses joined with them. Secondly, because my chief Design in this History is for the Youth, to make them to understand the Classics, both Poets and Historians, who make mention of these Games.

Q. How came *Typhime* to be worshipped?

A. Because *Typhime* was the Wife of *Mercury*, and the Mother of the Satyrs. See Satyrs.

Q. Who was *Zamolxis*, and how came he to be made a God?

A. The *Thracians* and the *Getae*, as we learn from *Herodotus*, Book iv. ch. 94, 95, had also a God who was peculiar to themselves, and served them instead of all others. This was *Zamolxis* their great Legislator. Those who inhabit along the Coasts of the *Hellepont* informed *Herodotus*, that *Zamolxis* had been a Slave to *Pythagoras*, Son of *Mesarchus*; and, that after having obtained his Liberty, he acquired great Riches, and returned into his own Country. His principal View was to polish a rude People, and make them live after the Manner of the *Greeks*. In order to bring this about, he built a stately Palace where he regaled all the Inhabitants of the City



by turns, insinuating to them during the Repast, that they who lived as he did were to be immortal, and that after having paid the Tribute which all Men owe to Nature, they were to be received into a Region of Delight, where they should eternally enjoy a happy Life; All the while he had People employed in building a Chamber under Ground, and having suddenly disappeared, he shut himself up there, and lived concealed for three Years. His People mourned for him as dead, but in the beginning of the fourth Year he shewed himself again, and this pretended Miracle struck his Countrymen so, that they were disposed to believe all that he had said to them. He was at last deified, and every one persuaded, that after Death he was going to dwell with his God. They laid before him their Exigencies, and sent to consult him every five Years. The Manner, in short, how they did it, no less cruel than odd, proves that *Zamolxis* at his Death had not civilized them a great deal. When they had singled out the Man who was to go and lay their Wants before the God, one was employed in holding three Javelings upright, while others held the Deputy by the Feet, and threw him up in the Air, that he might fall down upon the Point of these Weapons. If he was pierced by them, the God was thought propitious to them; and if he did not die, he was cruelly reproached, and treated as a Mischance. Then, chusing out another Deputy, they dispatched him to *Zamolxis*. *Herodotus* says, that he was at least persuaded that *Zamolxis* lived long before *Pythagoras*.

*Josephus*, of all the Antients, as far as I know, is the only one who says *Moses* had received his Laws from *Asclepius*, and that he had travelled to *Delfi* to learn them from that God. All other Legislators have taken the same Way to gain Authority to their Laws. *Mucius*, King of *Egypt*, attributed his to *Mercury* or *Toutatis*. *Zamolxis*; the *Thracian* Legislator, to the Goddess *Pegé*; *Zoroastres*, to his *Genius*; *Numa Pompilius*, to the Nymph *Egeria*, whom he consulted in the Forest of *Aricia*; *Pythagoras* gave out that he went down to the Kingdom of *Pluto*; *Epiméides* again, that he had slept fifty Years in a Cave in the Island of *Cos*; and undoubtedly all of them, after *Moses*, who had received the Tables of the Law up-

on Mount *Sinai*, with much Pomp and Solemnity, that the Tradition thereof had ſpread among all Nations.

Q. Who were theſe Gods called *Zegonoi*?

A. The *Greeks* had a kind of Gods, whom they called *Zegonoi*, as much as to ſay, *Animal-born*. *Placutus* is he who makes mention of them. They were believed to have Power to prolong Life: The Rivers and the running Waters were eſpecially conſecrated to them. I know not whether *Jupiter* was of the Number of theſe Gods, ſince *Hefychius* gives him the Epithet of *Zegonon*.

Q. How came *Zeumichius* to be made a God?

A. *Agrus* and *Halitus*, Inventors of Fiſhing and Hunting, as their Name import. Theſe had Offspring two Brothers, who invented the Art of making Inſtruments of Iron. He of the two, whoſe Name was *Chryſor*, the ſame with *Hephæſtus* or *Vulcan*, gave himſelf to the abominable Study of Incantations and Sorceries; invented the Hook, the Bait, and Fiſhing-line, the Uſe of Barks fit for that Purpoſe, and Sails too. So many Inventions procured him after his Death divine Honours, under the Name of *Zeumichius*, or *Jupiter* the Engineer.

Q. How came the Pillars called *Zæara* to be worſhipped?

A. The *Scythians*, according to *Chimæus Alexandrinus*, in his *Oratio ad Gentes*, in antient Times adored a *Scymitar*, the *Arabians*, a rough unhewn Stone; and among other Nations they contented themſelves with the erecting a Trunk of a Tree, or ſome Pillar without Ornament. Theſe Pillars they called *Zæara*, becauſe they were peeled when of Timber, and a little ſmoothed when of Stone. In the *Orkneys*, the Image of *Diana* was a Log of Wood unwrought; and at *Cytheron*, the *Juno Theſſia* was nothing but the Trunk of a Tree cut off; that at *Samos*, but a ſimple Plank; and ſo of others. What began to enlarge the Sphere of Idolatry, and conſequently is to be reckoned one of the main Cauſes of its Propagation, was the Invention of Arts, eſpecially of Painting and Sculpture. Fine Statues commanded higher Veneration, and People were more eaſily induced to believe, that the Gods whom they represented reſided in them.



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Probity, chosen to be Judges of Hell; they lived in the Year of the World 2551, 1449 Years before Christ, to which add 1750, makes it 3199 Years since their Time. Page 66

The *Elysian Fields* were on the right of *Tartarus*, those happy Islands where the Souls of such as have lived virtuously in this World enjoyed profound Peace and Tranquillity, accompanied with most innocent and refined Pleasures. 67

*Enceas*. *Tros*, King of *Troy*, had two Sons, *Ilus* and *Is-sacarus*; the latter had a Son named *Carys*, who was Father to *Anchises*, and Grand-father to *Eneas*; thus he was of the Blood-royal by the Father's Side, and, in Opinion of most of the Antients, the Goddess *Venus* was his Mother, p. 68. It is thought by some, that *Priam*, King of *Troy*, having called a Council, *Eneas* and *Antenor* were for delivering up *Helen* to the *Grecians*; *Agamemnon* being acquainted with it at the taking of the City, let them, their Friends and Effects pass, and gave them twenty Ships to go and seek a Settlement: *Eneas* arrived at *Thrace*; he made the Island *Delos*; in fine, he happily arrived at *Laurentum*, upon the Coast of *Tyrrhenia*, near the Mouth of the *Tyber*, in the Country of the *Aborigines*, p. 69. *Antenor* got safe into the Territories of *Venice*, built a City, and called it *Antenora*, now called *Padua*. *Enceas* and *Antenor* came from *Troy* in the Year of the World 2769, 1231 Years before Christ, to which add 1750, makes 2981 Years since their Time, p. 71. You see above that it is 2703 Years since *Dido's* Time; so that *Eneas* lived 278 Years before *Dido*. This shews how far *Virgil* is mistaken by making them Contemporaries. 71

*Ephesus* was the Capital of *Ionia*, built by the *Amazons*. 71

The *Greeks* and *Romans* looked upon *Themis* as the Goddess of Justice, yet the latter had their Equity and Justice besides. 72

*Erichthonius*, the fourth King of *Athens*, the Son of *Vulcan* and *Minerva*; he lived in the Year of the World 2163, 1537 Years before Christ, to which add 1750, makes 3287 Years since his Time. 72

# I N D E X.

*Esus* was the Divinity of the *Gauls*; his Name is also written with an Aspiration *Hesus*. Page 73

*Esander* was the Son of *Mercury* and *Nicostra*, who for her prophetic Verses was by the *Latins* called *Cermenta*; he lived in the Year of the World 12707, before Christ 1243, to which add 1750, makes 3043 Years since his Time 74

*Europa*, Daughter to *Agenor*, King of *Phœnicia*; *Jupiter* ordered *Mercury* to carry her to the Sea-shore, where that God, having transformed himself into a Bull, took her upon his Back, and transported her into *Crete*; she lived in the Year of the World 2511, before our blessed Lord Christ 1489, to which add 1750, makes 3239 Years since her Time 76

The several Sorts of *Fables* in the Lives of the Gods and Goddesses, to be found among the Poets, are of six Kinds, Historical, Philosophical, Allegorical, Moral, Mixed, or Invented, merely for the Sake of Fable 76, 77

*Fabulinus* was the God who taught Children to speak 78, 79

*Fame* had also her Place as a Goddess; no Figures can have a stronger Impression, or greater Likeness, to this Goddess than is exhibited in that fine Picture of her drawn by *Virgil*, *Æneid* iv. 259. 80

*Faith*, that is, *Fidelity*, was a Goddess among the *Romans*. Nothing was more sacred than this *Fidelity*, as having for its Foundation Religion itself 81

*Faunus* was the Son of *Picus*, the fourth King of *Italy*; he was a Prince of very great Bravery as well as Wisdom, which probably made it to be given out that he was the Son of *Mars*. They called his Wife *Fauna*, as you would say *Faudica*, Prophetess. She was a Person of great Character, and carried her Modesty and Reserve so far, that she would never see another Man but her own Husband. She was made a Goddess. *Faunus* lived about 1300 Years before the Christian Era, to which add 1750, makes 2050 Years since his Time 82

*Felicity* was made a Goddess 600 Years after the Building of *Rome* 82

Fire.



# I N D E X

*Fire.* It is agreed that the Worship of the Goddess *Vesta*, or of *Fire*, was brought into *Italy* by *Æneas* and the other *Trojans*, who landed there, p. 83. They worshipped the *Fire* as the Deputy of the *Sun* upon Earth, because it had Heat and Light, boiled, broiled and roasted their Meat, Drink and Bread Page 84

*Feronia* was a Goddess, and Patroness of enfranchised Slaves Page 82

*Golden Fleece.* *Athamas*, the Son of *Eolus*, the Grand-son of *Hellen*, and Great-grand-son of *Deucalion*, was King of *Thebes* in *Beotia*; of *Nephele* he had *Phryxus* and *Helle*; *Phryxus* carried off Part of his Father's Treasure, embarked with his Sister *Helle* to the Court of *Ætes*, his Kinsman, who reigned in *Colchis*. By the *Golden Fleece* we must understand the Treasure of *Athamas*, his Father, that is, all the Silver and Gold, coined or uncoined, in Bars and Ingots, with the Crown, Sword and Scepter, Jewels and precious Stones Page 86, 87

*Flora.* *Lactantius* says, she was a Prostitute, who, having gained much Substance, made the *Roman* People her Heirs; and they made her a Goddess Page 88

*Fortune.* It is certain, that she was invoked from the earliest Times, since the first Time that the Holy Scriptures mentions the Gods of the Pagans, it speaks of *Gad*, invoked by *Leah*; and this God *St. Augustine* takes to have been *Fortune* Page 89

*Fruentosa* was the Goddess whom the *Romans* invoked to obtain a good Harvest; a God *Spinofus*, to pluck up the Thorns from the Fields; a Goddess *Niella*, to save the Corn from Mildew; they had *Proserpine* to preside over the Budding of the Corn; a God *Nodatus*, for the Knots of the Stalk; the Goddess *Volutina*, for the Coat that covers the Ear; *Patellena*, for the Ear which begins to open Page 90

*Furies.* It is possible that a confused Knowledge of the Fall of Angels, and their Punishment, had given rise to the Introduction of *Furies*, who are themselves Devils appointed to be the Tormentors of the Guilty Page 91, 92

## G.

*Ganges*, the Divinity of that great River of the *East-Indies*; we may suppose the Wonders that have been observed in that Element, did likewise contribute not a little to promote

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- promote Superstition, *God is wonderful in the Waters*,  
says the Holy Scripture Page 92
- Genii* or *Demons*; those Spirits assume all Sorts of Forms,  
transform themselves into various Shapes, and imitate  
the Gods themselves, the *Demons* and Souls departed 93
- Giants*. Mr. *Henrion* presented to the Academy of Sciences  
at *Paris*, a kind of Chronological Table or Scale,  
with respect to the Difference of Mens Stature since  
the Creation of the World, to the Birth of Christ. In  
this Table he assigned *Adam* 123 Feet 9 Inches in  
Height, and to *Eve* 118 Feet 9 Inches three fourths;  
whence he fixed the Proportion between the Statures of  
Men and Women, to be 25 to 29 95
- Gorgons*. *Palephatus* and *Fulgentius* will have *Gorgons* to  
have been young Women of opulent Fortunes; they  
were three Sisters, *Stheno*, *Euryale*, and *Medusa* 99, 100
- Graces*. Of all the Goddesses, none had a greater Num-  
ber of Adorers than they; they were three in Number,  
*Egle*, *Thalia*, and *Euphrosyn* 101
- Gods of Great Britain. *Balatucadua* was the same with  
*Belenus*, or *Apollo* of the *Gauls* 103
- Great Mother Goddess, the *Earth*, was one of the chief  
and most ancient Divinities of the Pagan World; and  
there were few idolatrous Nations that did not pay her  
Religious Worship. 104

## H.

- Harpocrates* was the Son of *Isis*, that is of the Moon;  
by his Statue it is easy to judge that he was the God  
Silence, because he is represented in an Attitude hold-  
ing his Finger on his Lips 105
- Harpies*. These Monsters were three Sisters, *Celene*, *Oci-  
peso* and *Aello*, who with a Woman's Face had a Bill and  
crooked Claws, and a prodigious big Belly; they  
raised Famine wherever they came 106
- Hercules*; there are several of that Name; *Diodorus* *Si-  
culus* reckons three of them. *Cicero*, in his Book of  
*the Nature of the Gods*, reckons there were six of them 107
- The Gods and Goddesses who presided over Marriage 108
- Homer* was worshipped as a God 109



# I N D E X.

*Honour and Virtue* was made a Goddess. Page 110  
*Hope* made a Goddess 111

I.

*Jagur*, or *Jang*; *Beger* names five among the *Arabians* 112

*Janus*. All the *Roman Historians* agree, that this Prince reigned in *Italy* at the Time that *Saturn* was there 113

*Jason* was the Son of *Jupiter* and *Electra*, the Daughter of *Atlas* 114

*Idomeneus*, King of *Crete*, was Son of *Deucalion*, and Grandson of *Minos*, the second 115

*Inachus* came from *Phenicia* in the Year 1880 before Christ, which was in the Year of the World 2120, to which 1880 add 1750, makes 3630 Years since his Time 117

*Isis*; the Sun and Moon were adored under the Names of *Osiris* and *Isis* 119

*Juba* made the *Roman Senate* his Heir, as we learn from *Salust* 120

*Juno* was the Daughter of *Saturn* and *Rhea*; she was the last of *Jupiter's* Wives: She lived in the Year of the World 2511, before Christ 1489, to which add 1750, makes 3239 Years since her Time 125

*Jupiter's* true Name was *Jou*, that is to say *Young*, to denote not only that he was the youngest of *Saturn's* Sons, but also that he had distinguished himself accordingly by his Exploits in his Youth. The Appellation of Father *Pater* was added afterwards, whence he was called *Joupater*, and with a little softening, *Jupiter*. He was seven Times married, and wedded successively; *Metis*, *Thetis*, *Ecetymone*, *Ceres*, *Mnemosyne*, *Latona*, and *Juno*. *Jupiter*, the greatest Divinity of the *Pagan World*, was worshipped in *Egypt* to the Center of *Spain*, had a great Number of Names and Surnames, which were given him by the various Nations that had received his Worship. *Jupiter* lived 120 Years, whereof he reigned 62, so he died 1780 Years before Christ, to which add 1750, makes 3530 Years since his Time 125, 126, 127, 128, 129, 130.

*Justice*, a Goddess, by the *Romans* 130

L. Lao-kium,

# I N D E X.

*Lao-tium*, the Sect of the *Tasoe* in *China*, appeared near 600 Years before Christ, that is, 2350 Years since. The Birth of this Man, if we may believe his Disciples, was one of the most extraordinary, being carried four and twenty Years in the Loins of his Mother, he opened himself a Passage through the Left side, and was the Death of his Mother. The Morals of this Philosopher come very near to those of *Epictetus*. Page 131.

*Lares*, the Word *Lar* comes from the *Tuscan* Word *Lars*, or *Larso*, which signifies *Leader*, or *Conductor*. The *Lares* and *Penates* were Guardians and Protectors of Families, and of the Goods of the Country. There was one for every House, for every City, and in general for the whole Country. Those of Houses were called *Lares*, those of Cities and particular Places *Penates*. Page 132.

*Latona* was the Daughter of *Cæus*, the Son of *Titan* and *Terra* by *Jupiter*, born at *Delos* at the same Time with *Apollo*; she was the Mother of *Diana*. Page 132.

*Liberty*. The *Romans* who idolized *Liberty*, could not chuse but make a Divinity of her. Page 133.

*Lucina* was the Daughter of *Jupiter* and *Juno*, one of the Divinities of Marriage, and of Women with Child. Page 134.

## M.

*Mannus* was the Son of the God *Tuiston*, who derived his Original from the Earth, of whom the *Germans* are descended. Page 134.

*Maia*, or *Mania*, presided over the Maladies of Women. Page 134.

*Mercury*, the Son of *Jupiter* and *Maia*, the God of Eloquence, and of the Art of speaking well; the God of Travellers, Merchants, and even of Thieves and Pick-pockets. He acted as Ambassador and Plenipotentiary of the Gods, and was concerned in all Treaties of Peace and Alliance. He lived in the Year of the World 2531, before Christ 1369, to which add 1750, makes 3419 Years since his Time. Page 134, 135, 136.

*Mercy*. *Pausanias*, in his *Atixia* says, all Nations of the World should offer Sacrifices to her, because they all stand in Need of her. Page 137.

*Minerva*.



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*Minerva.* This Daughter of *Jupiter* and *Meis*, who was accounted the wisest of her Sex; but when she was ready to be delivered, having learned from *Carus*, that she was to bring forth a Daughter of consummate Wisdom, and a Son who was fated to be one Day Sovereign of the Universe. *Jupiter* devoured her; and some Time after feeling a violent Pain in his Head, he applied to *Vulcan*, who with a Stroke of his Axcleft his Brain asunder; whence sprung *Minerva* in complete Armour, and already full grown. She lived in the Year of the World 2220, before Christ 1780 Years, to which add 1750, makes 3550 Years since her Time. Page 138

*Mars*, called *Ares* by the Greeks, was, according to *Homer's Iliad*, Book i. and the other Greek Poets; the Son of *Jupiter* and *Juno*. The Name of *Mars*, the God of War, was given to most warlike Princes; and every Country valued itself on having one, as well as a *Hercules*. *Mars*, the Son of *Jupiter*, lived in the Year of the World 2551, before Christ 1449, to which add 1750, makes 3199 Years since his Time. 146

*Bellona* was the Goddess of War; *Parro* says, that she was the Sister of *Mars*, and that she was anciently *Duelliona*, some Authors make her his Wife. 147

*Minos.* *Jupiter*, or rather *Asterius*, having ravished *Europa*, *Agenor's* Daughter, conveyed her to the Island of *Crete*, where he reigned; she had by him three Sons, *Minos*, *Sarpedon*, and *Radamanthus*; *Minos*, now King of *Crete*, was reckoned one of the greatest Legislators of Antiquity. *Pythagoras* gave out, that he went down to the Kingdom of *Pluto*; *Epimenides* again, that he had slept fifty Years in a Cave in the Island of *Crete*. He lived in the Year of the World 2550, before Christ 1450, to which add 1750, makes 3200 Years since his Time. 151

*Modesty.* The Romans worshipped her under the Name of *Pudicitia*.

*Muses.* They were very famous, and very much honoured in the Country of *Maccedonia*, which was anciently called *Pisria*, long before their Worship was known upon Mount *Helicon* and *Parnassus*; it is very probable that this is the Country whence they derived their Original.

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*Clio*, the first of the *Muses*, who derives her Name from Glory, or Renown. *Euterpe*, so called, because she generally imports Joy. *Thalia*, or the *Flourishing Maid*, who invented Comedy. *Melpomene*, or the *Charming Fair*. *Terpsichore*, that is, the *Jovial*, *Brave*, or the *Lovely*. *Polyhymnia*, so called from a Multiplicity of Songs. *Urania*, or *Cælestis*, is the Inventress of Astronomy. *Calliope*, so called from the Sweetness of her Voice. The Name *Cameæ* was given them, according to *Festus*, *Macrobius*, and *Servius*, from the Word *Cano*, because their principal Work was to celebrate the Actions of the Gods and Heroes. That they were very antient we learn from *Homer*, the first of all the Poets, who lived in the Year of the World 3203

Page 154

## N.

*Navia*, the Goddess of Funerals, had a Worship established, and a Chapel at *Rome*, without the Walls of the City

*Death*. We observed from *Horace*, that *Sleep* was the Brother of *Death*; the *Lacedemonians* honoured him as a Divinity

*Nymphs* in general were among the *Pagans* the Goddesses of the Mountains, Woods, Fountains and Rivers. Those whose Abode was on dry Land had the Name of *Nymphs* in general. The Guardians of the Rivers and Fountains were called *Naiads*. Those who inhabited the Pools and Marshes *Limniades*. Those who presided over the Groves *Napeæ*. Those who delighted in the Woods *Dryads*, or *Hamadryads*. Such as were over the Mountains were named *Oreades*. It must be owned, that in latter Ages Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who had been in any Adventure, were denominated *Nymphs*. I have given you an alphabetical List of them from *Berger*

*Nereus*, one of the Sea-gods, according to *Hesiod*, was a mild and peaceful old Man, a Lover of Justice and Moderation. All Antiquities agree, that *Nereus* excelled in the Art of Prediction; he lived in the Year of the World 2711, before Christ 1289, to which add 1750, makes 3059 Years since his Time.

Nereides.



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*Nereides*. All agree with *Hesiod*, that *Nereus* married his Sister *Doris*; and that he had by her the fifty *Nereids*, whose Names were these, *Prote*, *Ecrate*, *Sao*, *Amphitrite*, *Eudore*, *Tbetis*, *Galene*, *Glauco*, *Cymothoe*, *Speo*, *Tbalia*, *Melita*, *Eulemone*, *Agave*, *Pasithea*, *Erato*, *Eunice*, *Doto*, *Pherusa*, *Dynamene*, *Nessa*, *Aeteta*, *Protomedea*, *Doris*, *Panope*, *Galatea*, *Hippothoe*, *Hippone*, *Cymodoe*, *Cymatolege*, *Amphitrite*, *Cymo*, *Etone*, *Halimede*, *Glaucome*, *Pontoporia*, *Liagore*, *Evagore*, *Laomedea*, *Polynome*, *Antanome*, *Lysinassa*, *Evarne*, *Psamathe*, *Menippe*, *Nyso*, *Expempe*, *Tbemisto*, *Pronoe*, *Nemesis*. In this List taken from *Hesiod* *Amphitrite* occurs twice. *Homer* reckons only thirty-two of them, the rest, says he, having remained in the Bottom of the Sea

Page 160

*Neptune*, according to *Hesiod* in his *Theogony*, was the Son of *Saturn* and *Rhea*, and Brother of *Jupiter* and *Pluto*. As he was the first, according to *Diodorus*, Book v. who embarked upon the Sea with a naval Army, he was intitled to the Empire thereof; and *Saturn*, his Father, having given him all Power over that Element, he was considered afterwards as the God of it. It is not to be doubted, that the Name of *Neptune* was given to most of the unknown Princes who came by Sea, and settled in some new Country. That *Neptune*, who had by *Libya*, *Belus*, and *Agenor*, was some *Egyptian* Prince, who lived before Christ 1483 Years, to which add 1750, makes 3233 Years since his Time. He who is the Subject of this Article lived in the Time of *Isaac*, a little before the Death of *Abraham*, which was in the Year of the World 2545, before Christ 1457, to which add 1750, makes 3207 Years since his Time

165

*Ogyges* settled at *Thebes* in *Bactia*, named frequently by the Ancients *Ogygian Thebes*; he also reigned over *Attica*; he married *Thebe*, the Daughter of *Jupiter* and *Jodamia*, (see *Pausanias's Attics*.) It was under his Reign the Inundation happened, which occasioned great Desolation in the Country, and went by the Name of the Deluge. *Ogyges* had two Sons, *Cadmus* and *Eleusinus*, who built the City *Eleusis*; and three Daughters, *Alalcomene*

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*comene, Aculis, and Thelmini.* These three Princesses, after their Death, were worshipped as Divinities, under the Name of the *Prætidian Goddesses.* The Deluge of Ogyges may be placed towards the Year 1796 before Christ; to which add 1750, makes 3546 Years since Ogyges's Time and the Deluge . . . . . Page 166

The Oracle of *Dodona*; the most ancient of *Greece*, and that of *Jupiter Hammon* in *Lybia*, had the same Original, and both owed their Institution to the *Egyptians.* At the Oracle of *Dodona*, they suspended in the Air some brazen Kettles, near a Statue of the same Metal, which was likewise suspended, and held a Lash in its Hand. This Figure, being agitated by the Wind, struck against the Kettle that was next it, which communicating the Motion to the rest, raised a chattering Din, which continued pretty long; and upon the Noise they formed Predictions. Hence the Forrest of *Dodona* had even taken its Name, for *Dono* in *Hebrew* signifies a Kettle. . . . . 168

The Oracle of *Jupiter Hammon* in *Libya*, was as ancient as that of *Dodona.* *Diodorus Siculus* tells the Manner in which the God delivered his Oracles, when one came to consult him; twenty-four of Priests bore upon their Shoulders, in a gilded Barge, the Statue of their God, sparkling with precious Stones; and thus without keeping a constant Course, they moved on, whithersoever they thought the Impulse of the God carried them. A Troop of Matrons and Virgins accompanied this Procession, singing Hymns in Honour of *Jupiter.* Probably it was from some Sign or Motion of the Statue, that the Priests pronounced the Decisions of their God; for *Homer* the Poet says, *Jupiter signified his Consent by bending his Brows.* . . . . . 169

The Oracle of *Apollo*, in the City of *Heliopolis* in *Egypt*, according to *Macrobins*, Satire, Lib. i. ch. 23. that God gave his Responses in the same Way with *Jupiter Hammon.* . . . . . 170

If the Oracle of *Delphi* was not the most ancient of those in *Greece*, it was at least the most celebrated, and that which continued longest. At what Time this Oracle was founded is not known, which in the first Place proves it to be of great Antiquity, nor was *Apollo* the first who was consulted there. *Cicilylus*, in the Beginning



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ning, of his Tragedy of the *Enneides*, says, *Terra* was the first who gave Oracles there; next her *Themis*, then *Phæbe*, another Daughter of *Terra*. *Phæbe*, according to Mythologists, was Mother to *Latona*, and Grandmother to *Apollo*; and he in short was the fourth. *Diodorus Siculus* reports, Book xvi. a Tradition which he had taken from Monuments of the greatest Antiquity. Goats, says he, that were feeding in the Valleys of *Parnassus*, gave Rise to the Discovery of this Oracle. There, was in the Place, since called the Sanctuary, an Hole, the Mouth of which was very strait: These Goats, having come near it with their Heads, began to leap and frisk about so strangely, that the Shepherd, whom *Plutarch* calls *Cretes*, being struck with it, came up to the Place, and leaning over the Hole, was seized with a Fit of Enthusiasm, whereby he was prompted to utter some extravagant Expressions, which passed for Prophecies. Here they afterwards built the Temple and City of *Delphis*, which were filled with vast Donations, and immense Riches, so as to be compared to those of the *Persian* Kings. Oracles were not delivered every Day, it was only once a Year, in the Month *Βίσιος*, which answered to the Beginning of the Spring, that *Apollo* inspired the Priests.

Page 170, 171, 172, 173, 174.

The Oracle of *Trophonius*, though he was only a Heroe, nay, according to some Authors, an execrable Robber; yet he had an Oracle in *Beotia*, which became exceeding famous, and where great Ceremonies were used before obtaining the Response. This Oracle was upon a Mountain, within an Inclosure made of white Stones, upon which was erected Obelisks of Brass. In this Inclosure was a Cave, of the Figure of an Oven, cut out by Art; the Mouth of it was narrow; and the Descent to it was not by Steps, but by a small Ladder; when they were got down they found another small Cave, the Entrance to which was very strait.

*Apollo* of all the Gods was he who had the greatest Number of Oracles, because he was called the God of *Divination*, and believed to have the greatest Gift of *Prescience*. *Jupiter*, besides that of *Dodona* and some others, the Honour whereof he shared with *Apollo*, had one in *Beotia*, under the Name of *Jupiter the Thunderer*.

*Thunderer*; and another in *Elis*; one at *Thebes*, and at *Meroe*; one near *Antioch*; and several others. *Æsculapius* was consulted in *Cilicia*, at *Apollonia* in the Island of *Cos*; at *Pergamus*, *Epidaurus*, *Rome*, and elsewhere. *Mercury* at *Patras*, upon *Hemon*, and other Places. *Mars* in *Thrace*, *Egypt*, and elsewhere. *Hercules*, at *Cadiz*, *Athens*, in *Egypt*, at *Tridoli*, in *Mesopotamia*, where, according to *Tacitus*, he gave his Oracles by *Dreams*, and got the Name of *Somnialis*. *Isis*, *Osiris*, and *Serapis*, delivered also their Oracles by *Dreams*; that at *Delphi* they interpreted, and put into Verse. At the Oracle of *Hammon* it was the Priest gave the Response; that at *Dodona* the Response was given from the Hollow of the Oak; that at the Cave of *Trophonius*, the Oracle was gathered from what the Suppliant said before he recovered his Senses. These at *Antium* and *Præneste* in *Italy*, the Response was given by Lots, which were a kind of Dice, in which were engraved certain Characters or Words, whose Explication they were to look for in Tables made for the Purpose. This Playing with Dice was always proceeded by Sacrifices and other usual Ceremonies. *Craesus* sent with a View to surprize the Oracle, to enquire of the Priestess what he was doing at the very Time when his Deputy was consulting her? She answered, he was then boiling a Lamb with a Tortoise, as he really was

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*Orpheus*, the Son of *Ægeus*, King of *Thrace*, and of the Muse *Calliope*, the Father of *Musæus*, and Disciple of *Linus*; it was only to add a greater Lustre to his Birth and Talents, particularly as to Music and Poetry, that he was said afterwards to be the Son of *Apollo*; by his applying himself to Matters of Religion, he very soon united in his own Person the Dignity of Pontiff with that of King. This is the Reason which makes *Horace*, in his *Art of Poetry*, give him the Titles of *Minister* and *Interpreter of the Gods*. The Fiction of *Orpheus* his descending into Hell, and bringing back *Eurydice* his Wife; is founded upon this, that Magic was highly in Vogue in those Times, especially in *Egypt*; one of the most common Ceremonies in that detestable Art was the calling up the Souls of the Dead; and so far was it from being reckoned criminal, that

it



- it was practised even by the Ministers of sacred Things, in Temples destined for that Purpose, because through that he had brought her with him; when he saw her disappear he killed himself. *Orpheus* lived in the Year 1181 before the Christian Era, to which add 44 (before the taking of *Troy*) and 1750, makes 2975 Years since his Time Page 195
- Orbona* was a Goddess invoked by the Fathers and Mothers, for the Preservation of their Children 199
- Ossilago* was invoked when they were about to rectify broken Bones. 200
- There were Gods who presided over every Part of the Body; the *Sun* presided over the Heart, *Jupiter* over the Head and Liver, *Mars* over the Entrails, *Minerva* over the Eyes and Fingers, *Juno* over the Eyebrows, *Pluto* over the Back, *Venus* over the Reins, *Saturn* over the Spleen, *Mercury* over the Tongue, *Thetys* over the Feet, the *Moon* over the Stomach, the *Genius* and *Modesty* over the Forehead, *Memory* over the Ears, *Faith* or *Bona Fides* over the Right-hand, *Compassion* over the Knees 200
- Pallas* was properly the Divinity of the Shepherds, the tutelar Deity and Protectress of the Flocks 200
- Palici*; since the Worship of these Gods came from *Phœnicia*, it is probable it comes from the Hebrew Word *Pulichin*, which signifies venerable, which Word comes from *Pelach*, *colere*, *venerari*, to worship, as *Bochart* proves. There is Reason to think that *Adramelch*, who is mentioned in the Book of Kings, and whose Name imports a magnificent King, and that his Worship, as also that of the *Palici* was brought into *Sicily* by the Syrian and Phœnician Colonies, who settled there. 201
- Pan*. There was no Place in all *Greece*, where the Divinity of *Pan* was more honoured than in *Arcadia*. This is even thought to have been the Place where he delivered his Oracles. If we take *Pan* for the Son of *Mercury* and *Penelope*; he lived in the Year of the World 2671, 1729 before Christ, to which add 1750, makes 3479 Years since his Time 207
- Panacoa* was the Goddess whom they invoked, when they were upon the mending Hand 207
- Panda*. This Goddess was so called, because she opened the Way to the Capitol to *Titius Tatius* 208
- Pandora*.

*Pandora.* *Prometheus*, with the Assistance of *Minerva*, in forming the Body of Man of tempered Clay, got up to Heaven, and stole from thence the sacred Fire. *Jupiter*, incensed at this, ordered *Vulcan* to form a Woman, endued with all Perfections, whence she got the Name of *Pandora*; *Epimetheus* married her, and had by her *Pyrrha*, the Wife of *Deucalion*. He opened the fatal Box full of all kinds of Miseries which have ever since befallen Mankind; there remained nothing in it but *Hope*. . . . . Page 208

*Parca.* *Varro* upon *Aulus Gellius*, Book iii. ch. 16. Of the Origin of the Latin Tongue, says, that as those Goddesses presided over the Birth of Men, they took their Name from *Partus*, Birth. *Servius*, on the fourth Eclogue of *Virgil*, asserts, that they were so called, because they spare no-body. *Clotbo*, the youngest of the three Sisters presided over the Moment when we came into the World, and held the Distaff; *Lachesis* spun all the Events of our Life; and *Atropos*, the eldest, cut the Thread with Scissars. . . . . 209

*Pecunia*, as the most antient Symbol which has been found upon Money, was some Animal; *Pecus*, whence it had the Name among the *Latins* of *Pecunia*; so they made a Goddess of the same Word . . . . . 209

*Penates.* If we would trace the Original of the *Penates*, I take it to have arisen from a vulgar Opinion, that the *Manes* of their Ancestors took pleasure after Death to dwell in their Houses, where they were even frequently interred . . . . . 211

*Pitty*, whether we have for its Object the Supreme Being, or the Poor, or one's Country, has always been respected in all human Societies; we need not wonder that the *Romans* made this Virtue a Divinity, and the Object of Worship . . . . . 215

*Philip*, King of *Macedon*, was too illustrious not to acquire heroic Honours; accordingly he had in *Alces* a Chapel built in the Form of the *Rotunda*, where he had a Statue of Gold, by the Hand of *Leochares* . . . . . 215

*Pluto*, the Son of *Saturn* and *Rhea*, or *Ops*, was the younger Son of the three *Titan* Brothers. In the Division of the World among them, Hell was *Pluto's* Lot, that is *Italy*; and afterwards *Spain*, being a low Country . . . . .



# I N D E X.

Country in respect of *Greece*, where *Jupiter* had fixed his Empire

*Plutus*. *Hesiod* says, he was the Son of *Cerai* and *Jupiter*. *Plutus* was born in the Island of *Crete*, was very powerful by Sea and Land. He was very rich, and therefore they made him the God of Riches

*Pluto* lived in the Year of the World 2511, 1489 before Christ, to which add 1750, makes 3139 Years since his Time

*Plutus* lived in the Year of the World 2711, 1211 before Christ, to which add 1750, makes 3039 Years since his Time

*Poverty* was made a Goddess, because she is the Mother of Invention 222

*Prayers*, according to *Hesiod*, were *Jupiter's* Daughters, moaning Sisters, who were repulsed oftener than they were heard 222

*Priapus* was the Son of *Bacchus* and *Venus*; he was God of the Gardens, and lived in the Year of the World 2636, 1369 before Christ, to which add 1750, makes 3119 Years since his Time 225

*Providence* was made a Goddess, because she extends her Care over the whole Universe 225

Q.

*Quies, Rest*, a Goddess, was invoked for obtaining Repose and Tranquillity 225

R.

*Radamanthus* was the Son of *Jupiter* and *Europa*; as to the Poetical Hell, the *Greeks* have borrowed their Conceptions thereof from the *Egyptians*, and that in appointing Judges there, after the Example of that antient People, they had singled out those from their great Men who had lived with unblemished Integrity; of which Number they had found none who better deserved that Honour than *Minos*, *Eacus* and *Radamanthus*. They afterwards divided their Functions, *Eacus*, according to *Plato*, judged the *Europeans*; *Radamanthus* had the *Asiatics* for his Lot, among whom were also comprehended the *Africans*; *Minos*, as chief President of the infernal Court, decided the Difference that arose between the two Judges 226

Q

Rhea

# I N D E X.

- Rhea*. This Goddess was the Daughter of *Cælus* and *Terra*, who with her brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Creius*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, and *Saturn* . . . P 226
- Risus*. *Plutarch* in his *Licurgus* informs us, that *Licurgus* put *Risus*, *Laughter*, in the Number of the Gods 227
- Ridiculus*. This God derived his Original from a panic Fear, with which *Hannibal* was struck when he was advancing to besiege *Rome*; a Terror with which, said they, the Gods Protectors of *Rome* had smote him 228
- Reite*. This City shared also divine Honours; she was one of the greatest *Roman* Divinities 228
- Saron* was look'd upon as the particular God of the Sailers; and the *Greeks*, for that Reason, gave him a Name from an Arm of the Sea near *Corinth*, or from the *Saronic* Gulf 229
- Saturn*, according to the *Atlantides*; *Titea* had by her Husband *Uranus* eighteen Sons, who, from the Name of their Mother, were called *Titans*. *Saturn* the eldest; this Prince, when he came to the Crown, propagated his Fame and Renown to different Places of the Earth, by polishing and improving his Subjects; he established Justice and Equity every where; he put all his Subjects upon a Level, left no Room for one to be in Servitude to another; no body possessed any personal Property; all Things were common, as if the World had been but one Patrimony; hence the Period wherein he reigned came to be accounted the *Golden Age*. *Saturn* lived in the Year of the World 2493, before Christ 1507, to which add 1750, makes 3257 Years since his Time
- Satyrs*. Among the rural Deities the *Satyrs*, *Fauns*, *Egipans*, &c. were so many Gods, or rather Demi-gods, whom the *Pagans* imagined to dwell in the Forrests and Mountains, and whom they represented as little Men, very hairy, with Horns on their Heads, Coats Feet, and a Tail dangling behind. The Introduction of *Satyrs* into the poetical World was owing to large Monkeys having been seen sometimes in the Woods, pretty much resembling Men; hence the Opinion spread, that the Woods were full of these mischievous Divinities; the Shepherdesses trembled for their Honour, and the Shepherds for their Flocks 233



# I N D E X.

*Serapis* or *Sarapis* ; his Name is written both ways ; *Tacitus*, Book iv. ch. 83. says, That *Serapis* appeared in a Dream to *Ptolomyson* of *Lagos*, King of *Egypt*, under the Figure of a young Man exquisitely beautiful, and ordered him to send two of his most faithful Friends to *Sinope*, a City of *Pontus*, where he was worshipped, and bring his Statue from thence, which he did P. 234

*Sibyls*. The Antients gave the Name of *Sibyls* to a certain Number of young Women, whom they believed to be endued with the Gift of Prophecy. *Lactantius* says, the Words *Sibyls* signifies the Counsel of God ; *Varro* and *Lactantius* say, that the Books of the *Sibyls* was not the Work of one *Sibyl*, but of ten. The first and most antient one was a *Persian* by Birth ; the second was born in *Lybia* ; the third was of *Delphos* ; the fourth had her Birth among the *Cimmerians* in *Italy* ; the fifth was of *Erythraea* ; the sixth was of *Samos* ; the Seventh was born at *Cumæ* ; the eighth was the *Heberpontine*, born at *Marpessus*, near the Town of *Gorgis* in *Troas* ; the ninth was also a *Phrygian* ; the tenth was of *Tibur* or *Tivoli*. A Woman came to *Tarquin* the Proud, offering him a Collection of the Verses of the *Sibyls* in nine Books ; she demanded for them three hundred Pieces of Gold ; he refusing, she threw three of them into the Fire, and insisted on the same Sum for the remaining six ; which being refused her, she burnt three more of them, and still persisted in asking the three hundred Pieces for those that were left : At length the King, fearing that she would burn the other three, gave her the Sum she demanded. The *Romans* carefully kept this Collection from the Time of *Tarquin*, to the Burning of the Capitol, when it was consumed with that Edifice. They to repair this Loss, sent, as *Tacitus*, *Annals*, Book iv. ch. 12. has it, into different Places, to *Samos*, to *Troy*, into *Afric*, *Sicily*, and among the Colonies settled in *Italy*, to collect all the *Sibylline* Verses that could be found ; and the Deputies brought back a great Quantity of them. As no doubt there were many of them dubious Priests were commissioned to make a judicious Choice of them.

There was a College of fifteen Persons founded to be the Guardians of this Collection, whom they called *Quindecimviri* of the *Sibyls* ; to them this Deposition was committed ; by them it was to be consulted, and

# I N D E X.

so great was the faith that was put in the Predictions it contained; that, whenever they were to enter upon a War, where Plague and Famine, or any epidemical Calamity infested either City or Country, hither they were sure to have Recourse. It was a kind of standing Oracle, as often consulted by the *Romans*, as that of *Delphi* was by the *Greeks* and other Nations.

This Collection of *Sibylline Verses* which we have at present consist of eight Books, upon which *Gallus* has made a learned Commentary, though it may possibly contain some of the antient Predictions, yet all the Critics look upon it as a very dubious Composition, and likely to have been the Product of the pious Fraud of some more zealous than judicious *Christians*, who thought by composing it, to strengthen the Authority of the *Christian* Religion, and enable its Defenders to combat Paganism with more Advantage, as if Truth stood in need of Forgery and Lies, in order to its triumphing over Error. What puts the Matter quite out of Doubt is, that we find, in this indigested Collection, Predictions relating to the Mysteries of Christianity, clearer than they are in *Isaiah*, and the other Prophets. There the very Name of *Jesus Christ*, and that of the Virgin *Mary*, occur in every Page. It speaks of the Mysteries of Redemption, of our Saviour's Miracles, his Passion, Death and Resurrection, the Creation of the World, the terrestrial Paradise, the Longevity of the Patriarchs, and the Deluge; as to the Verses, I refer my Readers to the History

Page 235, to 240

*Silenus*, though in general the old Satyrs were called *Sileni*, there was one however, to whom this Name was appropriated by way of Eminence. He was Foster-father and inseparable Companion to *Bacchus*. According to antient Authors he was a profound Philosopher, whose Wisdom was equal to his Knowledge; his Drunkenness, so much talked of, was nothing but a mystical Drunkenness, which signified that he was profoundly immerced in Speculation. *Silenus* was worshipped after his Death as a Demi-god, and received the Honours due to Heroes, independently even of *Bacchus*. *Silenus* lived in the Year of the World 2590, before Christ 1410, to which add 1750, makes 3160 Years since his Time.



# I N D E X.

*Sirens.* It is very well known that the Poets represent the *Sirens* as beautiful Women, who inhabited the steep Rocks upon the Sea-shore; whither having allured Passengers by the Sweetness of their Music, they put them to Death. *Homer* reckons only two of them, others allow five; namely, *Leucosia*, *Ligia*, *Parthenope*, *Aglaphon*, and *Mopse*, *Ovid Met.* Book vi. says, they accompanied *Proserpine* when she was carried off, and that the Gods granted them Wings to go in quest of that Princess.

We are to consider the *Sirens* in three Periods of Time. First they were beautiful Virgins, Nymphs who had nothing monstrous; thus they were when they accompanied *Proserpine*, and gathered Flowers with her in the Meadows of *Etna*. The second was when they got Wings from the Gods; from that Time we are to consider them as Fowls with Virgins Faces. Lastly, from the Moment that they threw themselves into the Sea, in Despair for *Ulysses's* having got the better of them, we are to consider them as Fishes and Divinities of the Sea.

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*Sun.* Nothing was more capable of seducing Men than the heavenly Bodies, and the *Sun* especially; his Beauty, the bright Splendor of his Beams, the Rapidity of his Course; *He rejoiceth as a Giant to run his Race*, *Psal.* xix. 5. his Regularity in enlightening the whole Earth by Turn, and in diffusing Light and Fertility all around, essential Characters of the Divinity, who is himself the Light and Source of every Thing that exists; all these were too capable of impressing the gross Minds of Men with a Belief, that there was no other God but the *Sun*.

Nothing so much proves the Antiquity of this kind of Idolatry, as the Care *Moses* took to prohibit it, *Deut.* iv. 19.

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*Sylvanus*, according to some Authors, was the Son of *Faunus*, or, according to *Plutarch*, of *Valerius* and *Valeria*. The Author of the Original of the *Romans* says, *Sylvanus*, instead of being the Son of *Faunus*, was the same God with him; others confound him with *Pan* or *Egipan*.

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T.

*Tartarus.* See *Elysian Fields*,

Q 3

*Tempest.*

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*Tempest.* All that we know of this Goddess, who was deified by the *Romans*, is, that *Marcellus*, as an Acknowledgment for having escaped a Storm with which he was overtaken at Sea, between the Islands of *Corsica* and *Sardinia*, built a Temple to her without the *Porta Capena* . . . . . to Page 249

*Temples.* The Tabernacle that *Moses* made in the Desert, which was a portable Temple, is the first of the kind that is known, and perhaps the Model of the rest. The Tabernacle had a Place more sacred than the rest, the *Sancta Sanctorum*, which answers to the holy and more sacred Places in the *Pagan* Temples, which they called *Adyta*. . . This Temple exposed to the View of Nations bordering upon the Places which the *Israelites* passed through for forty Years, might give Occasion to those Idolaters to build others like to it, though not portable. . . They had of them before the Building of the Temple of *Jerusalem*. . . The first made mention of in Scripture is that of *Dagon* among the *Philistines*. . . The Custom of building Temples in Honour of the Gods was derived from *Egypt* to the other Nations. . . *Lucan de Dea Syria* says, it was propagated from that Country to the *Affyrians*, under which he comprehends the adjacent Countries, *Phœnicia*, *Syria*, and others. From *Egypt* and *Phœnicia* it passed to *Greece* with the Colonies, and from *Greece* to *Rome*. *Deucalion* has the Glory ascribed to him of having built the first Temple in *Greece*; and *Janus* in *Italy*. . . We may see by *Herodotus* and other Authors, what was the Magnificence of that Temple of *Vulcan* in *Egypt*, which so many Kings had much ado to finish. A Prince gained no small Honour, if, in the Course of a whole Reign, he was able to build one Portico of it. In *Pausanius's Eliacs* you have the Description of *Jupiter Olympius*; that of *Delphos*; that of *Diana* at *Ephesus*; the *Pantheon*; a Specimen of the Magnificence of *Agrippa*, *Augustus's* Son-in-law; and that of *Belus*, or rather the Tower of *Babylon*. . . In *Rome* alone there are reckoned to have been upwards of a thousand great and small together. . . The Temples of the Ancients were divided into several Parts; the first was the Porch, where was the Pool, whence the Priests, *Æditui*, drew the holy Water for the Expiation of such as were to enter



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enter into the Temple; the *Nave*, *naos*, and the Holy Place, called *Penetrale*, *Sacraium*, *Adytum*, and the back Temple. The inner part of the Temple was often very much adorned; for besides the Statues of the Gods, which were sometimes of Gold, Ivory, Ebony, or of some other precious Materials, and those of the great Men, it was ordinary to see there Paintings, Gildings, and other Embellishments, among which we must not forget the Offerings, or the *Ex-voto*, that is to say, Prows of Ships, dedicated upon their being saved from Shipwreck; by the Assistance, as they thought, of some Gods; Tablets, *Tabellæ*, for the Cure of a Disease; Arms won from the Enemy, Colours, Tripods, and votive Bucklers.

Of all the Temples in Greece, there were four which *Vitruvius* especially admired; they were built of Marble; and enriched with such fine Ornaments, that they drew the Admiration of the ablest Judges, and were become the Standard and Model of Buildings in the three Orders of Architecture, the *Doric*, the *Ionic*, and the *Corinthian*. The first of these fine Works was the Temple of *Diana* at *Ephesus*; the second, that of *Apollo*, in the City of *Miletus*; both those of the *Ionic* Order. Of the third Order was the Temple of *Eleusis*, built in Honour of *Ceres* and *Proserpina*, which *Idrius* made of the *Doric* Order, of so wide Extent, that it was capable of containing thirty thousand Souls, for there were at least so many, and oftentimes more, at the Celebration of the Mysteries of these two Goddesses. The Temple of *Jupiter Olympus* at *Athens* was of the *Corinthian* Order, 262. See the History of the Pantheon at Rome Page 267

*Altars*. The Ancients made some Distinction between *Altare* and *Ara*, the first was for the great Gods, the last for the superior and inferior Gods. This is *Servius's* Distinction upon *Virgil's* Eclogue v. The Antiquity of Altars is not to be called in Question; no doubt it was prior to the Building of Temples, not only among the Patriarchs, but among the Pagans too. The first Altars were nothing but simple Heaps of Earth or Turf, which were called *Ara Cæspititia*, or *Graminæ*, or rough Stones, &c. and Idolators at first imitated that simple manner of raising Altars, which was used  
by

by *Noah*, and the other primitive Patriarchs ; but in latter Times Altars came to be quite changed both in Matter and Form. *Paganism* had of them four-square, long-square, round, triangular, and of different Materials, of Stone, Marble, Brass, and of Gold itself. That of *Jupiter Olympius* was nothing but an Heap of Ashes ; others were a mere Collection of Horns of different Animals. *Moses* speaks often of the Horns of the Altar, but in another Sense, meaning nothing thereby but their Corners. The great Veneration for Altars introduced the Custom of having recourse to them upon every Occasion. There they struck up Alliances, Treaties of Peace and Reconciliations, Marriages, &c.

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Besides the Temples, Chapels, Lararies and Altars, Paganism had also other Places devoted to the Service of the Gods. These were the consecrated Groves, the Institution of which is so antient, that it is even thought to have been antecedent to that of Temples and Altars. As the *Romans* called these Groves *Luci*, *Servius* thinks they got that Name, because they kindled Fires to let the Mysteries be seen that were there celebrated, *Luci à lucendo*

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The Use of the sacred Groves for the Celebration of Mysteries, is of very great Antiquity, and perhaps of all others the most universal. At first there were in these Groves neither Temples nor Altars ; they were simple Retreats, to which there was no Access for the Profane ; that is, such as were not devoted to the Service of the Gods.

Temples, Altars, and sacred Groves, having been among the *Pagans* Places of Refuge for Criminals. The People taught, that they might not seem inexorable towards others, while they were supplicating the Gods to be propitious to themselves, it is highly credible that they look'd upon these sacred Places, whither the Guilty had repaired as Sanctuaries, inviolable for involuntary Delinquencies, for those who were oppressed by an unjust Power, for Slaves ill used by cruel Masters, and for Debtors who were injuriously dealt with. The Statues of the Gods, those of the Emperors, and the Tombs of Heroes, had the same Privilege ; and it was enough for a Criminal to be within the



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the Compass of these Groves, or to have embraced an Altar, or the Statue of some God, to be in perfect Safety. Being once within the Protection of an Asyle, the Criminal remained at the Feet of the Altar or Statue, and his Victuals brought to him, till he found the Opportunity of making his Escape, or of satisfying the offended Party

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*Terminus.* If the Boundaries which separate the Fields had always been sacred, Laws and Religion needed not to have lent their Assistance against those who encroached upon them. As the Laws established were not a Curb sufficient to Avarice, *Nam.* persuaded the People, that there was a God the Protector of the Land-marks, and an Avenger of Incroachments. *Numa* built a Temple to *Terminus* upon the *Torpeian* Mount

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*Theinis.* *Hesiod* in his *Theogony* says, she was the Daughter of *Cælus* and *Terra*, or of *Uranus* and *Titæa*, whence we may see, that she was older than *Saturn*, and Aunt to *Jupiter*. She has always been accounted the Goddess of *Justice*; she lived in the Year of the World 2493, before Christ 1507. to which add 1750, makes 3257 Years since her Time

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*Titæa* was one of the Wives of *Uranus*, and had eighteen Children by him, who went by the Name of *Titans*, after their Mother's Name. This Princess after her Death received divine Honours, and the Earth was called *Terra* after her Name, and the Heavens called *Cælus* after that of *Uranus* her Husband

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*Tranquillity*, or *Quies*, the happy Effects of Concord and Peace, had also her Temple at *Rome*, without the *Porta Colina*

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*Trephonius.* See Oracle.

*Truth.* The Pagans deprived of the Light of Revelation was ignorant that He, who was to come one Day for the Salvation of the World, was the Truth. This Truth of the Pagans was reckoned the Daughter of *Saturn* taken for *Time*; so she was the Mother of *Virtue*, which Genealogy shews, that Men, though sunk in the greatest Idolatry, followed sometimes the Lights of refined Reason

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*Tyber* and other Rivers. *Maximius Tyrtus* says, the Egyptians worship the *Nile*, because of its Usefulness; the

*Thessa-*

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*Theſſalians* the *Peneus*, for its Beauty; the *Scythians* the *Danube*, for the vaſt Extent of its Waters; the *Etolians* the *Achelous*, becauſe of the Fable of his Combat with *Hercules*; the *Lacedemonians* the *Eurotus*; the *Athenians* the *Ileſſus*. The *Greeks* and *Romans* were too ſuperſtitious, not to adopt the Worſhip of the watery Gods. Their Temples contained Statues of the Rivers and Fountains, as well as thoſe of the other Gods. If the great Uſefulneſs of the Water to the Earth induced the firſt Idolaters to make a Divinity of it, we may ſuppoſe the Wonders that have been obſerved in that Element, did likewise contribute not a little to promote the Superſtition. The ebbing and flowing of the Sea, that periodical Motion which ſwells and ſinks the Waters by Turns every fix Hours, and perpetuates their Motion, whereby they are preſerved from Corruption. The Saltneſs of the Sea, a ſecond Source of its Inſeſcibility; the prodigious Number and Variety of Monſters which it engenders, and the enormous Bulk of ſome of its Inhabitants, ſuch as the Whale, and ſome others, that far ſurpaſs the greateſt of the Land Animals; all theſe made *Pagans* pay divine Honours to the Sea, Rivers and Fountains p. 279

## V.

*Venus*. According to *Cicero* there were four *Venuſes*; the firſt was the Daughter of *Cælus* and the Day; the ſecond was ſhe that ſprung from the Sea-foam, the Mother of *Cupid*; the third was the Daughter of *Jupiter* and *Dione*; this is the Wife of *Vulcan*, and *Mars*'s Miſtreſs, by whom he had *Anteros*, or the Counter-cupid; the fourth was *Aſtarte*, born at *Tyrus* in *Phœnicia*, who wedded *Adonis*. The Poets conſidered Love as the Son of this Goddeſs, and gave her three Graces for her Daughters. The *Hours* charged with the Care of her Education, conducted her to Heaven, where all the Gods charm'd with her Beauty make Love to her; but ſhe matches with *Vulcan*, the moſt deform'd of them all. *Venus*, taken for the Daughter of *Jupiter* and *Dione*, lived in the Year of the World 2550, before Chriſt 1449, to which add 1750, makes 3199 Years ſince her Time



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*Vesta* was the Daughter of *Saturn* and *Rhea*. They distinguished two *Vestas*, the one was reckoned the Symbol of the Earth, and the other of the Fire; and their Worship was somewhat different. For *Vesta* as the Symbol of the Earth, see that of *Cybele*. The *Vesta* that represented the Fire, her Worship consisted chiefly in preserving the Fire, which was consecrated to her. The *Romans* had Virgins set apart for this Employment, whom they termed *Vestals*. They chose for *Vestals* four Virgins, between the Age of six and ten Years, whose Birth was to be free from all Imputation, and their Body from all Imperfection; at first they were only four in Number, but two more were added afterwards; the ten first Years were for their Probation; during the succeeding ten, they performed the Office of Priestesses, and in their last ten they formed other Novices in their Turn. After thirty Years they were at Liberty to depart, and even to marry; but, during the Time they were consecrated to the Goddess, so strict Chastity was exacted of them, that, when they transgressed against their Vows, they were buried alive. The Emperor *Commodus*, to gain Reputation to his Reign, caused the unfortunate *Cornelia* to be buried alive, upon an Accusation of being seduced by a *Roman* Knight, named *Coler*. When this sacred Fire happened to go out through their Default, the Pontiff punished them severely. *Vesta*, the Daughter of *Saturn* and *Rhea*, lived in the Year of the World 2511, before Christ 2439, to which add 1750, makes 3239 Years since her Time

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*Victory*, an imaginary Being, whereof the *Greeks* had made a Divinity. *Pausanias* informs us, that this Goddess had several Temples in *Greece*; and *Titus Livius* speaks of those she had at *Rome*. No bloody thing was offered to her in Sacrifices, but only the Fruits of the Earth.

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*Vulcan*. If we believe *Cicero*, of the Nature of the Gods, there were four *Vulgans*; the first was the Son of *Caelus*; the second of *Nilus*; the *Egyptians*, who acknowledged him their Protector, called him *Opas*; the third was the Son of *Jupiter* and *Juno*, or of *Juno* alone, according to *Hesiod*; the fourth was the Son of *Mencelaus*, who inhabited the *Vulcanian* Islands. We may find another

another *Vulcan* more antient than all these, that is, the *Tubal-cain* of the Scripture, who, having applied himself to the forging of Iron, became the Model and Original of all the rest. *Vulcan*, the Son of *Juno*, lived in the Year of the World 2551, before Christ 1449, to which add 1750, makes 3199 Years since his Time

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*Uranus*. One *Elion*, a Name that may be rendered in Greek, *Hypsistis*, the most High, who had to his Wife *Beruth*. They had a Son named *Epigeus*, who was afterwards called *Uranus*, and a Daughter who went by the Name of *Go*; and the Names of those two Children the Greeks have given to Heaven and Earth. *Uranus* had by his Sister *Go* four Sons, *Cronus*, *Betylus*, *Atlas*, and *Dagon*, or *Silon*, whose Surname was *Zeus Arotrius*, or *Jupiter* the Tillar. *Uranus* had by several Wives forty five Children; *Titæa* alone brought him eighteen, called *Titan* Princes. *Uranus* lived in the Year of the World 2413, before Christ 1587, to which add 1750, makes 3337 Years since his Time

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### W.

*Water*. If the Exigencies of Life made a Number of Gods to be invented, and led the first *Pagans* to deify almost all the Parts of the World, especially the four Elements, the *Water* had a Title to be one of their first Divinities, since the antient Philosophy, the Principles whereof *Thales* fetched from *Egypt*, and propagated them afterwards into *Greece*, taught that it was the first Principle of all Things, and that it had the greatest Share in the Production of Bodies; that it made Nature fruitful, nourished the Plants and Trees; and that were it not for this the Earth, quite withered, parched and burnt up, would be a sterile Mass, and exhibit only a frightful Desert. That the *Water*, as an Element, received divine Honours is a Fact that cannot be controverted. What *Herodotus* says of the Veneration which the antient *Persians* had for it, the Sacrifices they offered to it, and that they carried Superstition so far, as not to dare to spit, or blow their Noses, or wash their Hands in it, let fall, or throw any Ordure into it, nor even make use of it for quenching their Fire.

I will



# I N D E X.

I will here shew my Readers the ten first Generations, according to the Opinion of the *Chaldeans*, with the Duration of each Reign in *Sares*. The Antients divided Time into *Sares*, *Neres*, and *Soses*. The *Sare*, (*Saros*) according to *Syncellus*, denoted three thousand six hundred Years; the *Nere* (*Neros*) six hundred; and the *Sose* (*Sossos*) sixty; which makes the Duration of the first Reigns an infinite Number of Years, every King having reigned several *Sares*; but when one considers the *Sares* only as Years of Days, the Computation of these antient Authors agrees well enough with the Years assigned by *Moses* to the first Patriarchs.

According to Africanus,		According to Abydenus, in the same Author.		According to Apollodorus in the same Author.	
<i>Alorus</i> reigned					
<i>Sares</i>	10	<i>Alcrus</i>	10	<i>Alorus</i>	10
<i>Alasparus</i>	3	<i>Alaparus</i>	3	<i>Alaparus</i>	
<i>Amelon</i>	13	<i>Amillarus</i>	13	<i>Amelon</i>	
<i>Amenon</i>	12	<i>Amenon</i>	12	<i>Amenon</i>	
<i>Metalarus</i>	18	<i>Megalarus</i>	18	<i>Megalarus</i>	18
<i>Daonus</i>	20	<i>Daos</i>	10	<i>Daonus</i>	10
<i>Evedorachus</i>	18	<i>Evedorescus</i>	18	<i>Evedoriscus</i>	18
<i>Amphis</i>	10	<i>Anedaphus</i>	9	<i>Amenpsinus</i>	10
<i>Otiartes</i>	8			<i>Otiartes</i>	8
<i>Xixutrus</i>	18	<i>Sisuthrus</i>		<i>Xixutrus</i>	18

Since, in this System of the *Chaldeans*, it is taken for granted, that *Alorus* is *Adam*, there is no doubt but *Xixutrus* must be *Noah*.

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## X.

*Xixutrus*, *Chronus*, or *Saturn*, having appeared to *Xixutrus* in a Dream, forewarned him, that on the fifteenth of the Month *Dæsius* Mankind were to be destroyed by a Deluge, and enjoined him to write down the Origin, the History, and the End of all Things; and to conceal his Memoirs under Ground, in the City of the Sun, named *Sipparas*. After this he was to build a Ship, to lay in their necessary Provisions, and shut in with himself the Birds and four-footed Beasts. *Xixu-*

## I N D E X.

*utrus* put his Orders punctually in Execution, and made a Ship, which was two Furlongs in Breadth, (that is, two hundred and fifty Paces, a Quarter of a Mile) and five in Length, (about three Quarters of a Mile) and no sooner had he entered into it than the Earth was drowned. Sometime after, seeing the Waters abated, he let go some Fowls, which, finding neither Nourishment nor Resting-place, returned into the Vessel. A few Days after he sent out others, that returned with Bits of Mud on their Claws. The third time he let them go they appeared no more; whence he concluded, that the Earth was beginning to be sufficiently discovered. Then he made a Window in the Vessel, and, finding it had rested upon a Mountain, he came forth with his Wife, his Daughter, and the Pilot; and, having paid Adoration to the Earth, raised an Altar, and offered Sacrifice to the Gods, he and they that were with him disappeared. Those that staid in the Ship, finding that they did not return, came out and made search for them, but in vain; only they heard a Voice sounding these Words in their Ears, *Xixutrus*, by the Merit of his Piety, is translated to Heaven, and ranked among the Gods, with those who accompanied him. Every one, at first Sight, will see that this is nothing but the History of *Noah's Flood*, digested by the *Chaldeans* and *Greeks*. *Noah* (who is also called *Belus*, *Saturn*, *Janus*, &c.) lived in the Year of the World 1050, before Christ 3050, to which add 1750, makes it 4800 Years since his Time. P. 299

## Y.

*Yncus* of *Peru*. The sacred Fire was also the Object of the superstitious Worship of the *Americans*. The Nations most adjoining to *Asia* have Temples, where the Fire is carefully preserved. Every body knows how famous those Temples were under the Reign of the *Yncus*; but what appeared very surprising were those Companies of Virgins set apart for the Service of the Sun, whose Laws were even more severe than those of the *Roman Vestals* (see *Garciilasso*, Book ii. ch. i.) and the Punishment when they broke their Vows precisely the same, since they were buried alive. They who had debauched them were punished with far more Rigour



# I N D E X.

Rigour than at *Rome*, since the Punishment extended not only to the whole Family, but even to the Place where they were born ; its whole Inhabitants were utterly extirpated, nor did they leave so much as one Stone upon another

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*Youth* ; they had the Goddesses *Hebe*, the Daughter of *Jupiter* and *Juno*, and the Goddesses *Horta*, over them as their Protectresses and Governesses

301

The Game of the *Youth* was called the *Trojan* Game, which *Eneas* instituted at the Funeral-games of his Father, (see *Virgil's Æneid*, Book v.) and was for the Youth, who, being divided into two Bands, shewed therein both their Valour and Address. The *Romans*, who adopted this Sort of Combat, represented it in the *Circus-sylla*, as we read in *Plutarch*, exhibited this Show ; but Civil Wars interrupted the Performances thereof, until *Cæsar*, who restored it, as we are told by *Suetonius*. See the Description of it in the History from *Virgil*

303

The Games of *Augustus*, after his having made the Tour of *Greece* and *Sicily* upon his Return to *Rome*, allowed an altar to be raised, *Fortunæ reduci, to Fortune of safe Conduct*, and that Day was marked in the Calendar under the Name of *Augustalia*

304

The *Capitoline* Games were founded by the *Romans*, according to *Titus Livius*, to thank the Gods for having saved the Capitol, when the *Gauls* plundered *Rome*. In those Games three Sorts of Exercises were commonly exhibited, the Horse-race, the Trial of vocal and instrumental Musick, and the *Gymnastic* Games, that is, an Exercise consisting of five Games, Leaping, Running, Quoiting, Dancing, and Wrestling. See *Petrus Faber*

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The Games of *Ceres*. The Celebration of these Games lasted eight Days, commencing on the Day before the Ides, or on the twelfth of *April*. As in these Games the Mourning of *Ceres* for the Rape of her Daughter was commemorated, as well as in the *Eleusinian* Mysteries, the *Roman* Ladies appeared there in white Robes, with lighted Torches in their Hands, to represent the Goddess seeking for her dear *Proserpine*. The Men too joined with them camethither fasting ; for the strictest Abstinence was enjoined before Night, especially

- pecially from Wine and Women, and most punctually observed too ; the smallest Blemish excluding the Spectators from them, and the publick Herald took Care to warn all who might profane them to quit the Assembly. If any one was convicted of having stained his Purity, he was punished with no less than death P. 305
- The *Æliac* Games. *Augustus*, according to *Suetonius*, after the Victory he had gained over *Mark Antony*, built the City *Nicopolis*, and there instituted Games in Honour of *Apollo*, to be renewed every fifth Year. *Dion Chrysostom*, Book ii. adds, that in their Celebration the *Gymnic* Trials of Skill were admitted, with those of Musick, and the Horse-races ; that *Augustus* gave them the Name of *Æliac*, from the Promontory of that Name, where *Apollo*, to whom he believed himself indebted for the Advantage he had gained over the Enemy, was especially honoured 306
- The *Agonal* and *Aslic* Games were celebrated at *Rome* with a great deal of Magnificence, and were so called from the Victim that was offered there, which went by the Name of *Agonia*. As the *Tiber* sometimes overflowed the Plain where the *Circus* stood, they were represented near one of the Gates of *Rome*, which from thence was called *Agonal*, as well as the little Hills adjoining 306
- These *Camp* Games did not require so much Ceremony as the others ; they were celebrated by the Soldiers themselves in their Camps, either for their Exercise or Recreation. Nothing was more proper to keep them in Breath than those Sorts of Combats, among which, besides Wrestling, Running and other Trials of Skill, it seems they fought with the fiercest Animals 307
- The Games of *Castor* and *Pollux* were by the *Romans* conferred upon those two Heroes by a particular Worship ; they were acted every Year ; (see *Dionysius Halicarnassus*, Book vii.) Nothing exceeded the magnificent Pomp with which they were ushered in and accompanied, as we learn from the same Author. After the ordinary Sacrifices, says he, such as presided over these Games, set out from the Capitol to march in order through the *Forum* to the *Circus*, (see *Panvinus de Ludis Circensibus*) where this Show was exhibited ; they were preceded by their Children on Horse-back, when they themselves



# I N D E X.

themselves were of the *Equestrian* Order, while the *Plebeians* marched on foot. The former composed so many Troops, and the latter Companies of Foot-soldiers

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The *Megalesian* Games celebrated in Honour of *Cybele*, and the other great Gods, were instituted by the *Greeks*, and adopted by the *Romans*, went by the Name of Great Games. *Megalenses* and *Cicero* informs us, that they were exhibited upon the *Palatinate* Mount

308

The *Floral* Games became annual, on the Occasion of a Famine which lasted three Years, and which had been ushered in by cold and rainy springs ; the Senate, to appease *Flora*, and obtain better Crops, having passed an Act that Year, appointing the annual Celebration of these Games, the fourth of the Calends of *May*, which is the twenty-eighth of *April*, in Honour of that Goddess, and was regularly executed for the future

309

By the *Circensian* Games we are to understand only the Combats, the Races, and other Exercises that were performed in the Places known by the Name of the *Circus*. These Games were also called by the Name of the Great Games, *Ludi Magni*

310

The *Equestrian* Games were those whose Celebration consisted in Horse-races. The *Decuriani* were such as they represented every tenth Year. The Games of the *Leaves* were so called, either from the Leaves that the Crowns were made of, or because the People threw them upon the Conquerors ; they were called *Ludi Foliacei*. Those of the Gladiators took their Names from the desperate Engagement of that sort of Combatants, who fought therein with inconceivable Fury and Obstinacy, and for which the *Romans* had an inhuman Cruelty. The *Gymnic* Games borrowed theirs from the Nakedness of the Wrestlers, and from the five Sorts of Combats that were exhibited therein, which made up what the Antients called *Gymnastic*. The *Instaurative* Games were those that were represented a second Time. The *Lustral*, *Lustralis*, or *Rubigalia*, had been instituted in Honour of *Mars*, which were celebrated on the first of *August*. The Games named *Novendilcs* were the same with those funeral Games, which were exhibited at the Death of great



## I N D E X.

Men, or of the Emperors. The *Palatine Games*, *Palatini*, were instituted by *Augustus* in Honour of *Julius Cæsar*, and got that Name from the Temple upon the *Palatine Mount*, where they were celebrated every Year for eight Days, beginning with the 25th of *December*. Those of the Fishes, *Piscatori*, were renewed every Year in the Month of *June*, by the *Prætor* of the City, in Honour of such of the Fishers upon the *Tiber*, whose Gain was carried into the Temple of *Vulcan*, as a Tribute paid to the Dead. The *Plebeian Games* were exhibited in Honour of the People, who had contributed so much to the Extinction of the regal Power. The *Pontificals* were those exhibited by the Priests at entering on their Office, in Imitation of the *Quæstors*, whose Games, went by the Name of the *Ludi-quæstoris Romani*, or the *Roman Games*, had been instituted by *Tarquin the Elder* (see *Titus Livius*) in Honour of *Jupiter*, *Juno*, and *Minerva*, as we learn from *Cicero*, in *Verrum* 5. The *Sacerdotal Games* were those which the People in the Provinces obliged the Priest to present them with. The *Triumphates*, those that were represented upon Occasion of some Triumph. The *Votivi* were exhibited on Occasion of some Vow, and those were either public, when it was a public Vow, as was the Case either in public Calamities, or in the Heat of Battle, or on other momentous Occasions; or private, when some private Person gave a Representation of them. *Ludi Sigillares* were so called upon account of the little Figures, either of Silver or some other Metal, which they sent to one another in Token of Friendship, and that commonly during the *Saturnalia*. *Ludi Taurus* were instituted to the Honour of the infernal Gods, on the Occasion of a Plague, which arose from the exposing of Bull's Flesh to Sale. The *Secular Games* were so called from their being repeated only once in an hundred Years, as is commonly believed; but this Name was given to certain Games that were renewed but seldom, or that were represented but once during the same Person's Life-time. Nothing came up to the Solemnity of the *Secular Games*. First, *Heralds* were dispatched thro' all *Italy*, to invite every body to them, as to a Solemnity which they would never see again; and when the

Time



## I N D E X:

Time of their Celebration approached, the Consuls, *Decemvirs*, and at last the Emperors themselves went into different Temples to offer Sacrifices, and ordered a Distribution to be made to the People of such Things as were necessary, that every one might set about the expiating of his Sins ; such as Torches, Sulphur, and Bitumen, and none were excepted but the Slaves. The People, thus furnished with Materials for the Expiation, flocked to the Temple of *Diana*, which was upon the *Aventine* Mount, and every one gave his Children Barley, Corn and Beans, to offer the whole in Sacrifice to the Destinies, in order to appease them. Then, upon the Arrival of the first Festival consecrated to *Juno*, three Days and three Nights were employed in offering Victims to *Jupiter*, *Juno*, *Neptune*, *Vulcan*, *Mars*, *Diana*, *Vesta*, *Venus*, *Hercules*, *Saturn*, to the Divinities of the Fountains, and lastly to the *Paræ*, *Proserpine*, and *Pluto*. On the first Night, at the sacred Hour, the Consuls in the Time of the Republic, and afterwards the Emperors themselves accompanied by the *Decemvirs* who presided at this Solemnity, went to the Banks of the *Tyber*, where they raised three Altars, on which they sacrificed three Lambs; after sprinkling of the Altars with the Blood of those Victims, they ordered the rest of them to be burnt. This Ceremony was illuminated by a great Number of Lamps, and accompanied with singing several Hymns in Honour of the Gods, and terminated by the Offering of several black Victims, such as *Volusus* and *Publicula* had formerly offered. While they were taken up in these religious Functions, Artists erected a Theatre, and prepared a Place where the Exercises common to the Games were to be performed ; then the next Day in the Morning they went to the Capitol, where, after offering a Sacrifice to *Jupiter*, they returned to the Place now mentioned, and began to celebrate the Games in Honour of *Apollo* and *Diana*. The next Day the *Roman* Ladies repaired in the same Capitol to sacrifice to *Juno* : Lastly, the Emperor himself, accompanied with the *Decemvirs*, went the same Day and offered to each of the foresaid Divinities the Victims that belonged to them.

On the third Day, seven and twenty Youths of the best Families, all in Robes, and as many Virgins, marched



## I N D E X.

marched in Procession to the *Palatine* Mount to the Temple of *Apollo*, where they vied with one another in singing Hymns and Songs, to make the Gods propitious to the Emperor, the Senate, and the *Roman* People. Lastly, during three Nights that the Solemnity of these Games continued, all the Theatres in *Rome*, the Cirques, and other public Places, destined for those Festivals, were employed in Shows that were therein exhibited. Among other Things, there were also Hunting-matches, Combats with wild Beasts, Sea-fights, &c. The People divided the whole Time between Mirth and Devotion. Thus it is, that the Games of the *Greeks* and *Romans* were intermixed with Religion; and there are two Reasons which induced me to give the History of them a Place in this small Treatise; first, because they have the Worship of the Gods and Goddesses joined with them. Secondly, because my chief Design in this History is for the Youth, to make them understand the Classics, both Poets and Historians, who make mention of these Games. P. 312 to 315

*Yphime* was the Wife of *Mercury*, and the Mother of the *Satyrs*; she was worshipped as a Goddess 315

## Z.

*Zamolxis*. The *Thracians* and the *Getes*, as we learn from *Herodotus*, Book iv. ch. 94, 95. had also a God who was peculiar to themselves, and served them instead of all others. This was *Zamolxis* their great Legislator; he built a Chamber under Ground, and shut himself up in it for three Years, but in the beginning of the fourth Year he shewed himself again, and this pretended Miracle struck his Countrymen so, that they deified him, laid before him their Exigencies, and sent to consult him every five Years. All other Legislators have taken the same Way to gain Authority to their Laws. *Mnevis*, King of *Egypt*, attributed his to *Mercury*, or *Teutatis* *Zamolxis*; the *Thracian* Legislator, to the Goddess *Vesta*; *Zoroastris*; to his Genius; *Numa Pompilius*, to the Nymph *Egeria*. *Pythagoras* gave out that he went down to the Kingdom of *Pluto*; *Epimenides*, that he had slept fifty Years in a Cave in the Island of *Crete*; all of them, after *Moses*, who had received the Tables of the Law upon Mount



## I N D E X.

- Mount *Sinai*, with much Pomp and Solemnity, that the Tradition thereof had spread among all Nations P. 317
- The *Greeks* had a kind of Gods, whom they called *Zogonoi*, as much as to say, *Animal born*. 317
- Zeumichius*. *Agreus* and *Haliens* had two Brothers; he of the two, whose Name was *Chryser*, the same with *Hephatus* or *Vulcan*, invented the Hook, the Bait, and Fishing-line. These Inventions procured him after his Death divine Honours, under the Name of *Zeumichius*, or *Jupiter the Engineer* 317
- The *Scythians*, according to *Clemens Alexandrinus's Oratio ad Gentes*, in antient Times adored a Scymitar, the *Arabians*, a rough Stone, the Trunk of a Tree, or some Pillar without Ornament. Those Pillars they called *Zoara* 317

F I N I S.

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